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CITY MISSIONS:

BY

REV. WM. A. McVICKAR, M. A.

SECOND EDITION.

1868.



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“ Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto ME.”

Entered according to Act of Congress, in the year one thousand eight hundred
and sixty-eight,

By WILLIAM A. McVICKAR,

in the Clerk's Office of the District Court of the United States for the Southern
District of New-York.

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GENERAL LETTER OF COMMENDATION FOR THE
REV. WILLIAM A. McVICKAR, M. A.,

OF THE DIOCESE OF NEW-YORK, U. S.

The bearer, the Rev. William A. McVickar, a Priest of this Diocese, being about to sail for Europe in quest of health, and being desirous to avail himself of the opportunity for inquiring into the manner of conducting missionary efforts of the Church in large towns in England, has requested me to give him such commendation as may seem proper. This I most gladly do; and it will be a very great satisfaction to me, if his researches shall help to throw any light upon the best ways and means of Christianizing the neglected poor, and depraved, and ignorant of our great cities.

I beg to commend him to the kind attention of all Clergy and Laity of the Church whom he may have occasion to consult.

HORATIO POTTER,
Provisional Bishop elect of the Diocese
of New-York.

New-York, Oct. 2, 1854.

The following Report is the result of the above letter of Commendation, and which having been submitted to the Provisional Bishop, is by him allowed to be published; it is therefore now offered with humble earnestness to the Church-men and Church-women of New-York. A supplement has been added, with the view of lessening its personal character as a Report, and thereby increasing its general interest.

IRVINGTON, N. Y., *Feast of the Epiphany*, 1857.

PREFACE TO THE SECOND EDITION.

ELEVEN years of active ministerial work have not changed the writer's views with respect to the necessity of organized mission work, extra-parochial, in all large cities. I have, therefore, yielded to the request of a few friends to put out a new edition of a Report upon the subject of City Missions, made in 1856 to the then Provisional Bishop of the Diocese of New-York. This is done from no over-estimate of its importance, but simply because, in the absence of any like publication, it seems well adapted to foster that Missionary spirit, which, through the grace of God, is everywhere among us, struggling for birth and asking for guidance. Eleven years, especially such years as have of late aged our city and its inhabitants, is a severe test to any statement of theoretic plans. If, therefore, this Report can stand that test, and point to more than one successful working out of its principles, it is not presumptuous to ask for it a careful reconsideration by that body so deeply interested in the subject, the Church of New-York City—its Bishop, Clergy and Laity.

At the time when this Report was rendered, St. Luke's Hospital, the House of Mercy, just founded, and the Seamen's Mission, were the only extra-parochial Mission organizations connected with our Church within the city. It was boldly affirmed and maintained, that the City Parishes were quite sufficient to meet and supply all the wants of City Missions. This principle, true in small towns, and not at all unnatural in larger ones, had had sufficient power to terminate the active existence of the original City Mission Society, and was still widely maintained. Year by year, however, it became less and less tenable. The city grew in ignorance, wretchedness, vice and heathenism as rapidly as it grew in wealth and power, and much more rapidly than it grew in Christian liberality and self-denial. Wealth and Churches both moved up town, and large dis-

tricts, crowded with a population in need of Mission care, were left entirely uncared for. Facts worked their way successfully against false theoretic principles. And St. Luke's Home, St. Barnabas' House, The Sheltering Arms, the Hospital for Incurables, the Midnight Mission, and, above all, the Revivified City Mission Society, forced their way into existence, found plenty of work, and no lack of sympathy. It was at last conceded, that in certain portions of the city at least, in the public institutions, and for certain classes, organized, extra-parochial Missionary work was essential.

The City Mission Society, the parent and director of St. Barnabas' House, of the Midnight Mission, and of other Mission agencies, finds its work steadily increasing exactly in proportion to the amount done. Its works are now so numerous, so wide-spread, and so important, that the Church in New-York City cannot afford to risk for a moment their healthy continuance. And yet this Society, in its present as in its former life, carries with it elements of weakness, which, to the great detriment and scandal of the Church, may, at any moment, bring it and its labors to a sudden termination. Its very strength is its weakness. It possesses a charter which enables it, under favorable circumstances, to become a great moneyed power. In its former history it pursued the policy of founding and fostering Mission Churches, the titles to which were held by the Society, which policy was to be perpetuated by the purchase of sites throughout the whole island. There could be no question as to the wisdom of this course. But, unfortunately, the City Mission Society was but a Society. It was not the Church acting through a Committee, nor was it the Church acting through its Bishop; it was an independent Society, whose future prospects awakened parochial jealousy. The Church had neither the desire nor the right to allow her Mission work to pass from her control; and the first City Mission Society, in spite of the seeming wisdom of her plans, had to bring her labors to a close.

For near twenty years it had a mere passive existence, being kept alive simply to save its valuable charter. In 1864 it was resuscitated into more active life, and for the last few years has made itself felt in a still greater activity and a more enlarged Mission work, until it has come to be what we find it to-day—a Society composed of eight Clergymen and thirteen Laymen, employing seven ordained Missionaries, besides a large corps of devoted women and men, own-

ing and having the control of several Mission Houses, and expending annually near \$24,000. This work, of a nature as distinct from country Missions, as is river navigation from a battling with the stormy breakers on a lee-shore, opening up at every new step flood-gates of misery and rottenness that require the immediate erection of safety bulwarks; receiving a compound interest for the money spent in a tenfold demand for more; causing all engaged in it to draw together for sympathy and aid, like the "forlorn hope" in some desperate charge—this work, which, if not pursued with energy, must be abandoned altogether, demands, the moment it begins to assume its rightful proportions, a personal, responsible head. This, the natural and necessary result of the policy of the present City Mission Society, as the founder and fosterer of a general Mission, has just been reached. They have felt the necessity of a personal head. And probably without much thought beyond their own present needs, they proceeded to elect the one whom they considered best fitted for the work. But here, just on the eve of strength, they found their weakness. As the former City Mission Society fell before parochial jealousy, so must this one fall before Episcopal jealousy. The Bishop vetoes the election.

Doubtless this will be called by some Episcopal tyranny. But it is not so. Where the directors of this Society saw only work, and the necessities of work, the Bishop, looking, as he is bound to do, through the eyes of his successors, sees power and the dangers of power. This Society, with an independent head not appointed by the Bishop, not reporting to him or taking from him delegated authority, and possessing a charter which sets no limits to its wealth or work, may assume proportions which would overshadow the whole Diocese. This would not be right. It would not be wise in the Bishop to foster its beginnings. A great City Mission is the work of the Church. No Society will long be allowed to direct and regulate it. The machinery of a Society may be needful in connection with it, but the Church itself must form the foundation. Either the Society must be but the Standing Committee of the city Clergy, or else, more in accordance with the feeling of every true Churchman, the Bishop himself must be the personal, responsible head, and the acting head must be one of his own appointment.

This brings us face to face with the plan suggested eleven years ago in the accompanying Report—a Bishop's Church as the visible

centre of a great City Mission, and the City Mission Society acting as the Bishop's hands in connection with it.

And is not the present time providential? Work enough for two chief Pastors is just being taken off the Bishop's hands. But not because of impaired health or acknowledged inability, but because the country parts of this great Diocese have long felt that the city needed its Bishop and they theirs.

The irresistible operation within the Church, of this law, that where there is work for a Bishop, there there should be one, may yet show us the Diocese of New-York coincident with the City of New-York. In which case its Bishop must needs seem but a sad and lonely man, thus restricted to the formal round of official duty within city limits, unless, standing upon his rights as chief Pastor, he has already obtained from his people a Church where he may preach the Gospel to the poor, and make for himself a home in the hearts of the afflicted. To do this now by action of Convention, would be far easier than when the question must be settled by the votes of independent city Rectors alone. For every part of this State is interested, and deeply so, in the Mission work of New-York City. Its moral condition nearly concerns them, and it would be sad news to our country brethren to hear that all plans of a general City Mission had failed.

The Bishop is President ex-officio of the City Mission Society, and though he has never acted as its responsible head, there can be no question of his right so to act, nor of the natural expectation that he now intends to do so. If his rights and duties in the Society are not made as distinct as they were to Bishop Wainwright, it can only be because he has heretofore shown no inclination to take an active part in its affairs.

I cannot close these prefatory remarks without adding my testimony, as a looker-on, to the fidelity, earnestness and success with which the City Mission Society has prosecuted its arduous work; and if doubts have been expressed with respect to its future, it is only to its future as a restricted Society, practically dissevered from the Bishop and the Church.

NEW-YORK, *Feast of the Epiphany*, 1868.

REPORT

ON THE SUBJECT OF

CITY MISSIONS.

It is not without strong feelings of diffidence, Right Rev. Sir, that I proceed, in compliance with your request, to make my Report upon the subject of City Missions. The "general letter of commendation," with which you were kind enough to supply me before leaving the country, and in which you requested for me the kind attention of all whom I might have occasion to consult upon the general subject of "*the best ways and means of Christianizing the neglected poor, depraved, and ignorant of our great cities,*" has been freely used. Its value to me, it would be difficult to estimate. It was everywhere considered a sufficient passport for the kindest attention and hospitality.

Among many cases, one will suffice as showing its value. It was at a clerical meeting of some fifteen clergy of the Church of England in a continental city, several of them men whose names are widely known, that the presentation of your letter not only obtained for me a seat, but also a change in the subject of debate, that I might have the advantage of their individual experience and united discussion of that subject in which your letter showed that I was particularly interested.

My endeavor shall now be to embody in a brief Report the general results of my examination of this subject in its bearing upon our own city, adding in a supplement some of the facts upon which such results are based.

Although the personal question of fitness is sufficiently answered, either to myself or others, by your request, there must still be a feeling of great responsibility resting upon all those who, in times like the present, venture to speak publicly upon any of the exciting Church topics of the day. Their influence for good or for evil, it is impossible beforehand to compute; for at such times the subject often invests the feeblest words with a power far beyond their due, thus giving us a striking example of what may be the effect of an "idle word." Now it is indeed true that "City Missions" is not what most persons would call an exciting topic, and yet perhaps there is no subject which for the present has taken such hold upon the minds of earnest churchmen, and which for the future has in it such a store either of good or evil. Our character, our very existence as a Church, seems wrapt up in it; and the course of action adopted during the few coming years, must set its seal upon us as a Church that either cares for or neglects the poor.

The Province of a City Mission.—The province of a great City Mission, a first and necessary question, would seem to be this: The spiritual, and, as far as may be, temporal care of all those classes, who, whether created or only increased by the natural working of large cities, are not sufficiently reached by the Church's parochial system. If this be true, the scope of any Report on this subject would naturally be as follows:

1. The enumeration of those classes.

2. The examination of each with reference to the best mode of bringing to bear spiritual influences; and,

3. The endeavor to unite these varied branches of a City Mission under some harmonious, consistent and practical plan.

Enumeration of Classes.—1. Without wishing in any way to magnify what may be called *extra-parochial* work, one finds that there are in our city at least four distinct classes, which are either not at all, or inadequately reached under our present parochial system, and which therefore form the natural province of a City Mission. They are as follows:

I. The lowest class, who, from poverty or vice, cannot be induced to attend the Parish Church.

II. The floating population of the city, such as sailors, boatmen, etc.

III. The inmates of public institutions, whether of charity or correction.

IV. The fallen women of the town.

But the question may be asked, inasmuch as all these classes are in some way or other embraced within parochial limits, cannot their wants be met by an increased efficiency in parochial working? This question is not only an important one, but one which must be settled before any further step can be taken, as upon it depends the whole subject of the necessity of City Missions at all. And it will be well here to remember that the "City Mission Society," while in full and efficient working, was forced to bring its labors to a close, chiefly because of trouble arising from this unsettled question.

Theoretically, there need be no hesitation in answering

that the parochial system, fully and adaptedly carried out, is able to cope with every want found within the parish limits; and in the country, extra work must be done in this way, or not at all. But in city parishes, where "extra work" has within late years grown so fearfully as at least to overshadow if not counterbalance that work which centres round the Parish Church, it becomes too grave a question to leave its performance or non-performance to the will and caprice of a few wealthy parishioners. And this view of the subject is strengthened when we come to look at the general tone of our parishes, which all must confess to be rather congregational than parochial. And will not every clergyman who has attempted fully to carry out missionary work within his parish, add his testimony to the fact, that the work was beyond his power, and that the little he was able to perform was rather in spite of, than through the aid of his church-going parishioners? There may indeed be noble exceptions, but surely this is the general rule even among the small proportion of parishes which attempt the work at all. Now such being the case, would it not be a shame that petty questions of parochial rights should interfere with the great work of a City Mission? And yet, Sir, as you doubtless well know, it was these very questions which brought to a sudden termination the labors of that noble, though perhaps inadequate society above mentioned. Should this work therefore be again started, the settlement of this question, in some way or other, would seem to be essential as a preliminary step.

Class 1st. The low and vicious Poor.—I. The first of these classes which we have ventured to call extra-

parochial, consists of those who, from vice or poverty, cannot be induced to attend the Parish Church; the bulk, in fact, of the low population of the city; the largest, and consequently the most important part of any City Mission. The question is, how are they to be coped with, and how are spiritual influences to be brought to bear upon them.

The concurrent testimony of nearly all who have labored among this class, seems to point to the great importance of these two principles: First, the necessity of temporal appliances for the purpose of raising their social condition; and secondly, the absolute necessity of banded and systematized labor for their spiritual instruction.

Lodging-Houses.—The most important, under the first of these, would be the erection and careful employment of proper lodging-houses. All who in ministerial capacity have visited the lowest class of our city poor, know full well that this is no unimportant matter. In fact, its importance can hardly be exaggerated. What an increase of influence would be given to the minister's words, if his exhortation to honesty, sobriety, and cleanliness could be backed, in the event of improvement, by the promise of three clean, well-ventilated, and comfortable rooms, at the same rent which is now paid for one or two stifling apartments! Nor would this in any way necessitate a sinking-capital. It is a well-known fact that those large houses which are now rented out by individuals, room by room, to the lower class of the poor, bring in a heavier interest upon their principal than almost any other city property. There, therefore, would be no difficulty in a society whose object was not to make money,

renting out superior rooms at a much lower rate than is now paid for far inferior ones. Nor would this inducement for improvement and good behavior be the only benefit obtained by such a plan; it will at once be evident how each one of these lodging-houses might become a centre of both social and religious influences. A chapel and reading-room might well be considered as necessary appendages to every lodging-house capable of accommodating fifty families. Those who have endeavored to impart religious instruction in the apartments of the poor, half deafened by crying children and the confused noise of household employments, must at once feel how great would be the relief as well as the advantage of having some proper and convenient room, wherein they could meet the inmates of the house, either individually or in classes. The very terms Chapel and Reading-Room at once suggest innumerable ways in which a lodging-house of this character might be made the means of the social improvement of its inmates. Nor is it necessary for the present to go further or more minutely into this question of temporal appliances for improving the social condition of the class under consideration. They must all centre round the improved lodging-house, the establishment of which, on proper principles, is at first the only necessary step. The lodging-house with its Chapel would then become the nursery of the Parish Church. Better rooms at lower rent would be found as strong an inducement for reformation and amendment, as could possibly be held out: the fear of losing them again, would be the strongest safeguard against relapse; while at the same time the strict, though gentle discipline of the house, and short services of the Chapel, would be gradually preparing the inmates for

the higher privileges and fuller worship of the Parish Church. If what we have called the Parish Church—that is, the nearest place of worship—should be already filled, there would, of course, be the necessity for the formation of a new congregation and the erection of a new Church.

Short and varied Services.—And should there not be allowed to the chaplains of such houses greater liberty, with respect to their Chapel services, than is accorded to the regular parish priest? If, as is suggested, these Chapels are to become nurseries to the Church of that parish within which they are situated, the reason of such liberty must at once be evident, on the very same principle that allows us to have a peculiar service for our Sunday-school children. The Sunday worshippers in such Chapels would, in fact, as a general rule, be considered as forming two classes—those preparing for Baptism, and those preparing for Confirmation; and as individuals in the latter class became prepared, they would be sent to the Parish Church for the higher privileges of Confirmation and Communion, thus having their names enrolled among the regular communicants of the parish. The week-day services would be more in the light of family prayers intended for all.

We now come to the very important question, How and by whom is the religious instruction of this class to be undertaken?

Banded Labor.—First, how? that is, according to what principle—individual effort, or banded labor? Certainly, if we can but free ourselves from prejudice, common sense and the worldly wisdom resulting from

experience will not allow us to hesitate in our answer to this question. Banded and systematized labor is what is wanted; the only question is, can it be obtained? And to that the reply without hesitation might be made, that want of means is at present the chief drawback. It may seem strange to some that want of means should be considered the chief difficulty in obtaining that earnest and devoted labor, which all acknowledge money cannot buy. But yet in a great measure it is so; the majority of those who study for the ministry are poor, and though unmarried, still generally find such strong claims upon them for the support and assistance of near relations, that they are unable to take those positions which will barely afford a support for themselves.

To obtain banded labor, therefore, in this work, we need to be able to offer to each individual an independence—that is, more than he actually requires for his own support. In doing this, the establishment, and if possible the endowment, of a few Mission-houses would be found to be of the greatest assistance. Such a plan, with all the members of the Mission living together, would be most desirable on the score of economy; but it at once opens the important and somewhat difficult question of whether or no the members of such Mission should be married men. Unfortunately, the forced celibacy of the Church of Rome, and the bad effects flowing from it, have created so natural and strong a prejudice against the entire principle of devoting ourselves untrammelled by domestic cares to the work of the Gospel, that all advocacy of this otherwise laudable principle is liable to misconception. All we want, however, is for a short time to let common sense take the place of prejudice, and then bring to bear on this question the common rules of judgment.

Would a Mission composed of single men be the most economical? We know that undoubtedly it would. Would it be likely to be more efficient than one composed of men each having a wife and family? Here, again, both common sense and experience compel us to say, yes. To go no further than we have, economy and efficiency opposed to expensiveness and comparative inefficiency, and the choice between the two to be made, ought not the objections against the former principle to be very strong to compel us to choose the latter?

Of course the matter would be left entirely voluntary, as is the case in the English universities; the only regulation being this, that so long as a person is connected with the Mission he remains unmarried. The strict regulations in the American army, and I believe of all armies, with respect to this matter, show that the principle must have some strong foundation in reason.

And yet, notwithstanding all this, it might be worth while considering whether the two principles may not be united; a married presbyter of years and experience being placed at the head of each Mission-house, while under him would be from three to six younger and unmarried men. As an example, I would mention a parish towards the centre of England, the beautiful working of which struck me with peculiar interest,—an old town, the birthplace of King Alfred, with a population of some three thousand souls. The rector, a married man, had to assist him in his work three curates, all single men, one of whom was the chaplain of a Home for Penitents, also a lay schoolmaster. They did not live with the rector, but resided two and two, not far away; each had his district, for the care and knowledge of which he was accountable. At twelve o'clock each day they all

met in the rector's study, when the events of the morning and the duties of the afternoon were talked over; they then united in a short mid-day service, composed chiefly of intercessions for the parish, and for God's grace upon the different works carried on within it. Then came dinner, all, as a regular rule, dining with the rector and his family, thus affording a break in the occupations of the day by this hour of pleasant social intercourse; after which, all separated again for their respective duties of the afternoon.

To sum up the working staff of this parish, I should mention that the rector had been instrumental in establishing two sisterhoods, one for the care of the "Home," the other to be engaged in teaching. The appearance of things within this parish, and the testimony of all who were acquainted with its working, was highly satisfactory.

Individual effort with respect to Mission work has been tried, (it was the policy of the City Mission Society,) and I fear it must be said, failed; that is, failed with respect to the establishment of any permanent Mission. The very success of the missionary, under that system, became destructive of the missionary character of his work. He soon worked himself into being a parish priest; and the congregation, which as missionary he had gathered and taught, soon began to feel their importance, and request that their church might be no longer a free and missionary church. Thus was the machinery destroyed by the very accomplishment of the work, and every thing had to be begun anew by fresh hands; the experience gained by the former missionary being carried into a new field of labor, where it was comparatively little needed.

In lieu of this we would urge some system of banded

labor, such as we have suggested—young men, under an older head, finding their work, some in the degraded homes of the lowest poor, engaged in the preparatory work of fitting them to become inmates of a cleanly, well-ordered and Christian lodging-house; the rest as chaplains of such lodging-houses, preparing their inmates to become intelligent, consistent and pious members of the Parish Church. Such a system once established, every year would but add to its strength and efficacy, and each Mission-house would be gradually gathering about it an amount of traditional experience which would enable it to perform its work better every year. And lastly, under such a system there could be no room for jealousy between the missionary and the parish priest; the labors of the one would but strengthen the hands of the other.

Class 2d. The Floating Population of the City.—

II. The floating population of the city, such as boatmen, sailors, &c., have been placed as a class by themselves, and as the second division in the extra-parochial work of a City Mission. Few words will be required with respect to this very important class, inasmuch as they have already claimed the sympathy and obtained the individual labors of several devoted missionaries. Nothing could be better than the plan which has been adopted; all that is wanted is greater strength in men and money. Sailor's homes and sailor's churches are the necessary appliances of a Mission to this formerly much neglected class. There is, however, one part of the floating population of this great city which must remain entirely untouched by such a Mission—a class whose future influence for good or bad must always be immense. I refer to the

large body of young men who come from the country to spend a few years in the city, either to study law, or medicine, or as clerks, to gain experience in mercantile pursuits,—a class removed, as a general rule, from all the restraining influences of home, and fully exposed to all the worst temptations of a city. Much has of late been done for them by the establishment of reading-rooms and the formation of young men's associations, and appliances of this kind must always be the chief means of influencing them for good. At present, I would but remark upon the importance of the class, and suggest the need of a more systematized way of reaching them. Free reading-rooms, in which the gentlemen of the neighborhood might give lectures and readings, while those who were competent might give lessons in drawing and music, would necessarily become attractive to the class in question ; while individual influence of a moral and religious character might be brought to bear by the personal intercourse of the librarian, a deacon, perhaps, under the new canon.

An exactly parallel case is likewise presented to us in that large class of young women, who come from the country to the city to perfect themselves in some trade. Ignorant of the dangers and temptations to which they must necessarily be exposed, they should certainly claim the interest, the care, and the attention of a Missionary Church, and especially of its elder female communicants. I understand that the infidel and low-toned lecturers, which are always to be found in cities, draw a large proportion of their hearers from this class. Shall we give them no better lecturers ? Shall we leave them entirely uncared for ?

And what as a Church are we doing for servants ?

They stand, a distinct class, with many peculiar temptations, and, as society is at present organized, with but few spiritual advantages. Too often both the master and mistress consider that they have done their duty, when they have regularly paid them their wages; they are afraid to attempt instruction in religious matters—their servants know them too well. But can nothing be done for them?

Class 3d. Inmates of Public Institutions.—III. The inmates of public institutions, whether of charity or correction, form an immense class in and about our city, who, as regards religious influences and privileges, are left either to the tender mercies of our government, or to the chance-services of charitable and self-denying individuals. This class would certainly deserve the systematic care and attention of any properly organized City Mission. I am not aware, however, that more is needed here than simply to point out the field; the work must be parcelled out, and undertaken by missionaries, who, in some way banded together, may have the advantage of mutual sympathy and counsel, and be responsible to some common head, to whom their monthly reports would all be made.

The important question of the care of Hospitals, and the wide field there opened for the self-denying labors of Christian women, would naturally range itself under this head. The noble example presented in the Military Hospital of Scutari cannot but have its effect on the women of this generation. The whole subject, however, of the employment and position of women in the work of a City Mission is one of so great importance, that it deserves a special consideration; I therefore leave it till it

comes up in its necessary connection with the next and last division.

Class 4th. Fallen Women of the Town.—IV. The fourth and, I believe, concluding class which would call for a distinct, pointed consideration, as regards missionary work, would be the “fallen women of the town;” a class who were especially pointed to by our Blessed Lord as the proper subjects of a loving pity, and yet who seem to be more entirely cut off from the chances of amendment, and consequent hope of salvation, than any other. There can be no need for me to enlarge upon the want; statistics show that our city enjoys an unenviable superiority over both London and Paris in the proportionate number of these poor unfortunates. No great City Mission, therefore, would in any way deserve its name, that neglected to cope with this crying evil, or failed to supply those means and appliances for reformation and amendment, without which all the preaching in the world is but like the calling upon a drowning man to come to shore.

With two or three exceptions, no attempts have been made practically to reach this neglected class with any hope of a permanent reformation; but still those exceptions, though few, have been noble ones,—though how inadequate to the demand, their promoters themselves would be the first to confess. One of these, consisting of an establishment called the “House of Mercy,” with which you, Sir, are well acquainted, and which reflects so much credit upon its self-denying foundress and directress, might well be taken as a nucleus for some more extended plan.

My visits to institutions of this kind in England, and

my intercourse with their chaplains, especially with the Chaplain of St. Mary's Home, Wantage, whose kindness as well as that of the Rector I shall not soon forget, led to this conclusion; that single, isolated "Houses of Mercy" are not able to contend with the many practical and incidental difficulties which must constantly arise; but that this work requires, in the first place, two classes of houses; and secondly, a ready and mutual correspondence among them all. The reason for this, and its importance, may be easily shown. The work of reformation for individuals of this class is a long and a slow work, needing a quiet home, constant occupation, and the most careful personal influence. Nothing less than the eradication of bad habits, both of body and mind, and the formation in their stead of good habits, gives much hope of a lasting result. Now it is evident that a home of this kind can only be found, and work of this kind can only be carried on, in the quiet of the country. But although this reformation is so slow a work, it still generally commences in the mere whim of the moment—a whim which, if taken advantage of at the time, may lead to the most happy and blessed results; but which, if, when the hand is stretched out for mercy, there be none to give it a friendly pressure, sinks again into a cold apathy which may never afterwards be broken. Consequently the need of houses within the city, where the poor penitent may knock at any hour of the day or night, and be received without question. Of the numbers who would enter such houses, doubtless many would again be lost; but there would also be very many who in no other way would ever have been saved. And again, these City Homes, if funds are allowed the Mission to have more than one, which, I doubt not, would soon be the

case, could be subdivided into houses of mere reception, whose work would be to receive, without question of any kind, every penitent who applied; and secondly, houses of probation, where those who seemed to have any earnestness might be kept on trial, until they were thought fit for one of the country homes.

The great necessity for these different classes of houses lies in the importance of removing the penitent as much as possible from the associations of her former life; while, at the same time, those who have become established are to be most carefully guarded from the excitement, and perhaps evil example, of those who have but just left the paths of sin.

Women as Workers in a City Mission.—But a very important question remains unanswered. Who is to undertake this work, and by whom are these different homes to be conducted, and their inmates trained in the paths of penitence? I answer, without hesitation, by women; and those women, in every sense of the term, ladies. High-minded, refined, and educated women, if only they have within them the love of Christ, will ever be found the best workers in this truly Christian calling. It belongs to them, and all they want is that their position as humble Christian workers should be fixed and sanctioned by the Church. Even the most sensitive and retiring would then come forward with boldness; the shadow of the Church's mantle, felt to be no other than that of Christ, would be over them; their position, and the nobility of their work would be acknowledged; and their characters would then be willingly left to the Church's care and keeping.

But this subject on which I have now entered is not

one which may be passed over lightly ; its importance is too immense upon the future working of our Church. It must be looked at calmly and soberly, its difficulties stared in the face, and its advantages carefully weighed. This, however, is not the place to enter upon it fully ; and yet I may be allowed to lay down a few propositions, which can be proved at another time, if needful.

1. Women are peculiarly fitted by nature to tend the sick and comfort the distressed.

2. The proportion of unmarried women in communities of high civilization must always be very great.

3. Of these unmarried women, a large proportion are entirely destitute of necessary social duties. Many have no homes at all ; many more, from the want of natural duties, uncomfortable and unhappy ones.

4. The offer of a home involving a high and recognised position, and opening paths of unlimited work and usefulness, would be hailed by hundreds of such women as the exact thing for which they had long been wishing, and often pining.

5. In the varied work of a great City Mission there will always be a constant demand for workers well fitted to tend the sick and comfort the distressed.

6. There is no law of God or man which forbids women being employed in missionary work.

7. A great City Mission being started, and its staff of missionaries at work, the sudden addition to their ranks of a number of refined, intelligent, and devoted women, ready to give up their whole time to any part of the work, would greatly increase the means of usefulness of that Mission in almost every department.

But there is one fact that seems to prove that women must be employed in the work of our Missions, if with

any propriety we would appropriate to ourselves the title of a missionary Church ; and that is, that without their aid we cannot even pretend to cope with that fearfully extended class of which we have last spoken, and which must always form so large a division in the work of a City Mission. It is not that the work cannot be *well* done without them, *it cannot be done at all* ; there remains, therefore, no other alternative than that of boldly enlisting women in the work, or on the other hand of declaring that the fallen women, who nightly crowd our streets, have no claim upon the City Missions of our Church. Oh, Sir, believe it, that it only requires the raising of your voice as their Bishop, to call forth numbers of devoted women ready to spend and be spent in their Master's services, in whatsoever position, *under your acknowledged direction*, you shall see fit to place them.

Although I have only spoken of women in connection with the care of penitents, there can be no doubt that their presence is needed in almost every branch of City Mission work, especially in hospitals, and in the female wards of prisons and penitentiaries. The many practical matters of detail connected with the various parts of this plan do not require discussion here ; I therefore pass on to my last question.

United Plan of Work.—3. How are these varied branches of a City Mission to be united under one harmonious, consistent, and practical plan? Societies are the fashion of the present day, especially with regard to any thing which has a charitable aspect. It is an easy way of shifting a responsibility, which otherwise might sit rather heavily upon the conscience. The responsibility becomes like a ball among skillful play-

ers, which, cast from one to another, never rests, and yet never falls. It is a convenient plan; and yet it has its disadvantages, and among them, perhaps, none greater than its entire failure to command the high respect of earnest and devoted men. A Presbyter, acting at the head of his parish as the promoter and director of all the charities within his cure, is looked up to with respect and love, and soon gathers around him a corps of earnest and self-denying workers ever ready to carry out his plans. It is the same with the Bishop. One who stands boldly out at the head of his diocese as the guiding spirit in all its general works, has a degree of respect and devotion accorded to him that never can be brought out by any Society, no matter how conducted, or of whom composed. I know that I might be answered by a reference to the two great Societies of the Church of England, to one of which especially, we, of this country, owe so much; but let it be remembered that these Societies were created to do a work, and supply a want, the burden of which, in no way, rested either upon a single parish, or upon a single diocese. For one Presbyter, or for one Bishop, to have undertaken it, would have been presumptuous. It was a work belonging to the English Church at large, and in her then hampered condition it was by the formation of Societies alone that it could possibly be performed. These then hardly form precedents for a case, such as we have been considering—the Mission work of a single city, and that city the seat of a single Bishop. There is no doubt, however, that a Society could embrace all the work which a great City Mission requires, and that an organization of some kind would be absolutely necessary. Moreover, in the old “City Mission Society,” which in

law still exists, there is ready to hand an organization well fitted for the work, and one which already has a charter more liberal by far than any which could now be obtained, enabling it to extend its work indefinitely, and to hold churches and property to an indefinite amount. Such being the case, it certainly would be the part of wisdom to make this chartered Society the ground-work and centre of operations. Much time and labor would thus be saved, and the work might be commenced with an amount of quiet confidence which can never belong to a new and untried organization. And yet, Sir, if this Mission is to call forth that high, personal, self-denying, and enthusiastic devotion which it so greatly needs, its corporate character must be very much merged in the personal. The members of the Mission, both men and women, must feel that they have a personal, sympathizing head; not the Director of a Society, but the ministerial and personally responsible pastor of a great Christian Mission. And from the very nature of the case as well as the rules of the Society, who, but yourself, Sir, could be that head and pastor? Pardon me, while for a moment I enlarge upon this point. The Bishop of New-York can no longer be, as many of his brethren, the Rector of a Parish Church. This is well; but if nothing is given to supply its place, the position of a Bishop becomes in many respects unpleasant and uncomfortable. With a right to enter any church in his diocese, he still feels that he is at home, and has rights in none. So strongly did your lamented predecessor feel this want, that he expressed himself strongly in favor of a return to the former custom. But in your case, Sir, without a return to that very anomalous position of an Episcopal Rector, a plan opens which

will cover every want, and remove every difficulty. The diocese will build you a church; the City Mission Society will become your vestry, and your cure will consist of the thousands and tens of thousands whom your parish ministers cannot reach. The poor, the halt, and the maimed will be yours; the wandering sailor and the homeless young man will be guarded and taught through your means; the blind, the sick, the orphan, and the prisoner will be taught to pray for you; and that crowd of poor unfortunates, more sinned against than sinning, shall through your aid send forth to labor in the cause of Christ many a devoted and pure-hearted woman. No distinction of rich and poor will be known in your church; it will be the church of all—the home alike of the poorest and richest in your diocese. The daily song of prayer and praise would there constantly ascend for all your people. The poor country minister, whose feeble parish had given a few dollars towards their Bishop's church, could then feel, on entering our great city (so chilling to a stranger,) that there was at least one church where he had a *right* to worship, and one house within the ample accommodations of which he was sure to find a welcome and a home. All the varied charities of the diocese would naturally centre round this church, the feeling of proximity and union dwarfing differences, and at the same time magnifying strength. Its ample nave would scorn the necessity of tickets of admission, and an adjoining hall would seat our conventions.

But the picture is too tempting; I dare not enter on its more minute coloring. I claim, however, that in its broad features it is neither impracticable nor unreal, but the simple embodiment of the ever-growing experience of the Christian Church.

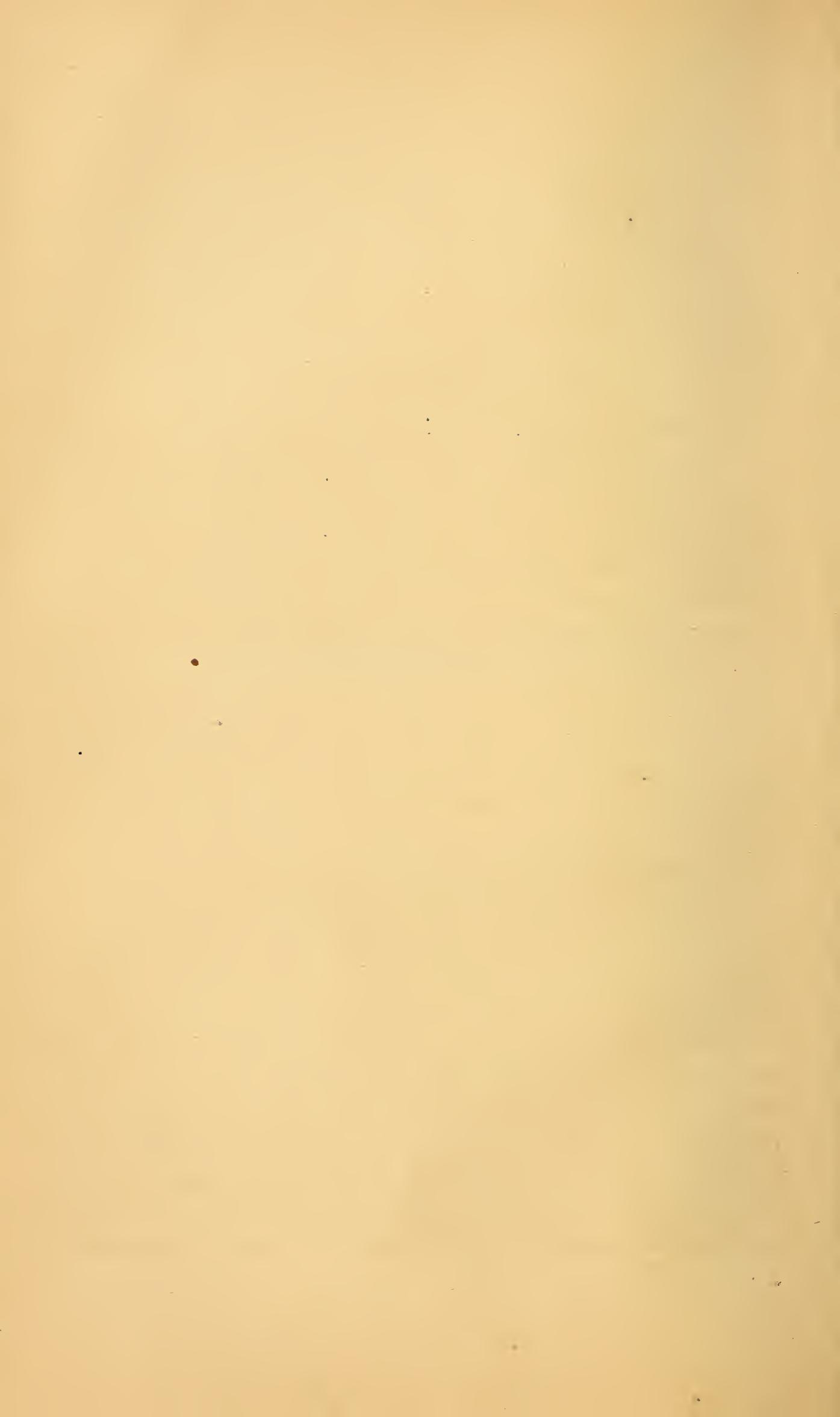
If it be objected that the duties of such a diocese as New-York would not allow its Bishop time even for a general superintendence of such a work in its chief city, I see not how the answer can be avoided—the diocese is too large then for a single Bishop. If the cities of New-York and Brooklyn, with their one hundred and fifteen clergy, and hundreds of thousands of souls, and tens of thousands of poor, can afford work enough for the energies of any man, why may they not have a Bishop of their own? There may at present be practical difficulties in the way; but why should not the early Church principle be acknowledged by us, that wherever there is work for a Bishop, there there should be one.

These are startling times, and the Bride of Christ needs to be awake; “for she knows neither the day nor the hour when her Lord may come.” In the Mission work of our great, I might almost say fearful city, whatever has as yet been done only brings out more glaringly what has been left undone. A broad, deep, and expensive effort is needed. What was said of the English nation might well be applied to our Church: “she cannot engage in a *little* war.” With all her claims, her wealth, and her prominence, it is impossible that the Episcopal Church of the Diocese and City of New-York should carry on a *little* City Mission. A little war against the vast host which Satan is daily training within our midst in the dextrous use of his own deadly weapons, is impossible for us. Our wealthy communicants, all sworn servants of the Cross of self-denial, and our wealthy parishes, especially that of “Trinity,” must all come forward to the work. One extra tithe from every Churchman in the diocese would do it all; and at this season, when the Church warns us that at any moment

the Master may come in all the glory of eternal majesty, to require of every Church and of each individual an account of his stewardship, is it wise to hesitate? You, Sir, are the one to speak the word; the diocese looks to you; the poor, the homeless, the despised, all cry to you; and I have full faith that a call from you would at once bring to your hand the earnest men, the devoted women, and the heaps of gold.

ST. BARNABAS' RECTORY,
2d week in Advent, 1856.

SUPPLEMENT. .



SUPPLEMENT.



JOHNSON defines a "*Supplement*" to be "an addition to supply defects;" now, as the object in adding any thing to the above Report is, that its defects may be supplied by the words of those who are wiser and more experienced than the writer, I have adopted the term as more suitable to an appendix, which will contain matter of more value and of more interest than that to which, it is appended.

The extracts, most of which are taken from publications not generally accessible to the American reader, will, when necessary, be linked together by a few explanatory remarks, following in their subjects the order of the Report.

"I am sure, if you will calmly reason and reflect, you must agree with me, that sin lies at our door *somewhere*; that we have wronged the poor, and, therefore, we must restore four-fold; that we have treated with injustice those whom Christ loves most, as nearest to and most like Him, and, therefore, now must make atonement. Look round for the poor. In which of the churches are they? They have been driven from the pews to the open seats, and from the open seats to the door, and from the door—the door of God's house—they have been driven to the conventicle; or worse, may be, to the preaching of the infidel in the parks and open places of

the streets; or worse may be still, to the depths and darkness of despair in their own uninstructed hearts,—discontented, ready for rebellion, alone, friendless, unloved, unloving. I do announce to you, my brethren, as God's ambassador, that 'the poor have not the Gospel preached to them'—and so announcing it, I implore you to give heed. There is a grievous disease amongst us—a heavy charge against us—a fearful sin—the neglect of the characteristic of Christ's holy religion—'THE PREACHING OF THE GOSPEL TO THE POOR.' And so announcing it, I implore you to come forth and help in its remedy. God will no doubt forgive us the wrong we have done if we honestly arise, and do our best to redeem it for the sake of Christ. Let us do so. Let us take up the Gospel in one hand, and say—'We come, though it be too late—but still we come, and now at length will do our best. We come to teach you, O ye poor, the words of heavenly wisdom. May God forgive us that we have so long neglected you. Turn to us and hear what we have to say, confessing our sin, and pray for us again in the communion of our Church, as we for you.'"—*Sermons preached at S. Barnabas Pimlico. Preface, p. xxv.*

Are there any Poor in the City of New-York? The report of "the New-York Association for Improving the Condition of the Poor," for 1856, shall answer:

"Increase of population in the State in 20 years 61 per cent.

"Increase of pauperism during the same period 706 per cent.

"Statistical analysis shows that during the past year there was in this State one pauper for every eleven persons. A greater proportion than that of Ireland or

the poorest country in Europe. * * * It appears, also, that two-thirds of the pauperism of the entire State (231,500) were relieved in the city of New-York."

Here, then, is a noble field for our "City Mission"—231,500 souls—it could hardly wish a wider one, being in truth a great city in itself; and even this is not all, for it does not include those who have been assisted or supported by individual churches and private charity. And now let this Report—the Report, mark it, not of a religious Society, but of what might be called a politico-charitable one—point out to us as a Church our duty in this matter.

"To remove the evil, we must remove the causes; and these being chiefly moral—whatever subsidiary appliances may be used—they admit only moral remedies. Make the individuals composing the great mass of paupers industrious, sober, virtuous, and the work of social regeneration will be effected.

"The utter inadequacy of all efforts to effect thorough social reforms irrespective of character, is most evident. This has ever caused the failure of socialists, communists, a defective Protestantism, and of all the schemes of mere political economists. The relentless logic of experience on this subject carries with it divine sanction, and cannot be successfully resisted. Whatever is done for the relief of the great mass of the degraded poor, without a reform of character, renders them not only more exacting and dependent, but actually multiplies in themselves and in their offspring the evils designed to be removed. * * * Reform, in short, without the regenerating element of Christianity, will be ever beginning and ever compassing its own defeat.

"Where is the community that exemplifies the com-

mands, 'Thou shalt love thy neighbour as thyself,' and 'Whatsoever ye would that men should do to you, do ye even so unto them.' If none such can be found, and an imperfectly developed Christianity has achieved more for intellectual and social advancement within the past three centuries, than human wisdom had devised in all previous ages, what elevating results may not be expected when there shall be a better fulfilment of Christian duties, and its renovating power be universally felt and obeyed!

"Who will affirm of any living man, that he is irreclaimable? If there is less hope of adults, there is greater hope of children, who are the promise of the future. The work is vast and difficult, and will require time for its accomplishment. *It is a work in which all mere human devices have signally failed, and ever will fail.* But it will yield to the divine method. The supernatural efficiency of Christianity is adequate to the work. There is a divine power in the word and example of the world's Redeemer that is able to cure all the ills of humanity.

* * * The social problem, in short, finds a practical solution in the principles of Christianity as set forth in the teaching, and illustrated by the example, of Christ and his apostles."—*Report of the N. Y. Association for Improving the Condition of the Poor, for 1856, pp. 37-39.*

Now to whom ought language like this to come home so pointedly as to the parishes of the Episcopal Church in the diocese and city of New-York,—claiming, as they do, that the poor are their heritage, and headed as they are by a parish whose wealth enables it at least to commence the work in something like an adequate manner?

Suitable Lodging-Houses.—The true way to show the importance of proper lodging-houses, is to describe the present state of things as regards the tenement-houses owned by individuals, and in which the great mass of the poor now reside, or rather huddle together. The following is from the Report of the Committee appointed by our last Legislature to inquire into the matter :

“ A number of these dwellings were visited by your Committee. In one building, one hundred and ten families are gathered, some of them numbering eight or ten members, occupying one close apartment; and huddled indiscriminately in damp, foul cellars, to breathe the air of which is to inhale disease. Here, in their very worst aspect, are to be seen the horrors of such a mode of living. Here are to be found drunken and diseased adults, of both sexes, lying in the midst of their filth; idiotic and crippled children, suffering from neglect and ill-treatment; girls just springing into womanhood, living indiscriminately in the same apartment with men of all ages and all colors; babes left so destitute of care and nourishment, as to be only fitted for a jail or hospital in after years, if they escape the blessing of an early grave. Indeed, no language could faithfully depict the sufferings and misery witnessed even in the hurried visits paid by the Committee, to these hotbeds of immorality, drunkenness, debauchery and disease.

“ Scarcely an apartment was free from sickness and disease, and the blighting curse of drunkenness had fallen upon every family. Here and there might be found, it is true, some attempt at cleanliness, some display of a love of home, some evidence of industry and sobriety, with their natural accompaniments, cheerfulness and good health. But these, your Committee found, were in most

instances in families that had not long been inhabitants of the neighborhood in which they lived. * * * This is no fancy sketch—no picture of the imagination. It is a stern reality, enacted every day in the midst of luxury and wealth—the natural and fearful result of the rapacity of landlords in an over-crowded city—unrestrained by conscience, and wholly unchecked by legislation.

“Many of the buildings that are thus rented to the poor, realize for their owners larger annual incomes than do the first-class dwelling-houses in the best parts of the city.”—*Report of the Committee of the Legislature on the Tenement Houses of New-York and Brooklyn, 1856.*

Under the “Act to authorize the formation of corporations for the erection of buildings, passed April 5th, 1853,” a company was formed, August 3d, 1854, composed of some of the most wealthy and respectable men of our city, to erect a suitable building, and try the effect of a model Lodging-house. A lot, extending through from Mott-street to Elizabeth-street, was purchased, and upon it was erected a building 53 ft. front and 188 ft. deep, containing 87 suits of apartments, each suit containing four rooms and a closet, having a front window, and being of equal size and value. The building, which is known as “The Working-man’s Home,” cost \$60,000, the lots \$30,000; the rents, according to the story, vary from \$5.50 to \$8.50 per month, and at these prices net about 6 per cent. on the whole expenditure; it is occupied entirely by colored families, and few rooms are ever vacant.

The following is an abstract of the rules:

Tenants are admitted by the month on payment of rent in advance, and are subject to the following rules:

1. House open from 5 A. M., till 12 at night.

2. Gas extinguished at 10 o'clock, except one light in each hall.

3. Each tenant must give a week's notice of his wish to remain, before the end of each month.

4. Enforces cleanliness, and declares that each tenant shall make good any damage done by himself or family.

5. The main halls not to be encumbered in any way.

6. Forbids intoxicating liquors being brought to or kept in the house, and declares that intemperate persons will not be admitted as tenants or allowed to remain.

7. Forbids all disorderly conduct, card-playing, gambling, "policy-playing," quarrelling, fighting, or profane or abusive language.

8. The hall on his floor to be swept in turn by each of the tenants.

10. "A wilful breach of any of the above rules will cancel the contract, and subject the party to expulsion from the house."

"On the upper floor are two large adjoining rooms, measuring together 53 by 50 ft., which can be thrown into one or disconnected, at pleasure. They are designed for lectures, concerts, or moral and educational uses for the inmates during the week, and for Sunday-school and religious observances on the Sabbath."

"The result has been highly satisfactory, and those who take an interest in such enterprises, would do well by a personal inspection to witness for themselves how much order, neatness, quiet and comfort may be secured to such a community, in a building adapted to tenant purposes."—*Report of Association for the Poor*, p. 46.

The writer was allowed to visit this "Home" some time since, in company with one of its principal managers, and can testify to its perfect order and neatness, and to

the apparent comfort of all its inmates; the only difficulty seeming to be this, that it could not pretend to supply the deepest want, that of proper tenement-houses for the *lowest* poor. This class now obtain what are called rooms from \$1.50 to \$4.00 a month; it is therefore impossible to touch them in a building where the lowest rent is \$5.50. This, however, is no real difficulty, and may be met by a cheaper site and a more inexpensive building. Although, as is seen, a large room is set apart for educational and religious purposes in this Workingman's Home, there was then no one responsible for religious services. A well organized "City Mission" would not have long left a building of this kind, having a chapel-room, and containing some 350 souls, without at least the offer of a chaplain.

Mission Houses.—As a kindred subject, I may here be allowed to call attention to the principle of "Mission Houses," or houses of temporary refuge. The following account of "St. Stephen's House," Boston, taken from one of the reports of the missionary, the Rev. E. M. P. Wells, will give some idea of the character of such houses :

"*St. Stephen's House.*—We are about closing the fourth year of the experiment of this house. It was commenced as an experiment, not on my part with a doubt as to its usefulness or its success, so far as its own operations were concerned. The experiment was, *first*, whether it would be supported; and *secondly*, as to the extent and amount of its usefulness. As to the first part of the experiment, it has been thus far supported by donations entirely voluntary; and although we could have done

more—much more—and at a less comparative expense, if the amount given had been greater—yet what we have done has been accomplished at so little expense, that the *second* part of the experiment—the extent of its usefulness—has been far beyond what I had expected, and fully equal to what I hoped for. The object in opening this house, was to furnish relief to the destitute—at the least comparative expense, with the greatest comfort—in a way which should have the best moral and religious effect, and in a way to prevent, as far as possible, imposition. I will allude to each of these.

“ *First, to furnish relief to the destitute at the least comparative expense.* The whole expenses of the house, including rent, provisions, fuel, wages, and other family expenses—after paying and deducting therefrom the expenses of my own family—is so small, that the board of those whom we have received amounts to only \$1.50 per week, 25 cents per day, single meals 8 cents each; bread and groceries, &c., which are given out of the house, are computed, as we purchase them, at wholesale prices. *Secondly, to do this with the greatest degree of comfort to the assisted.* We have furnished a warm house, clean beds, the *best kind of plain* food, and a quiet and peaceable household. *Thirdly, to do this in a way which shall have the best moral and religious effect on those aided.* We have been somewhat successful in our attempt to do away the abjectness which is too apt, and indeed somewhat necessarily, to be felt by those who are compelled to receive assistance without returning an equivalent. This is always a great evil; yet, at present, it is like Voltaire’s definition of money, ‘a *necessary* evil.’ While we attempt to keep men humble, we strive to raise them above *abjectness*, which is not *humility*; to treat them

with simplicity and as if they were brothers,—though of different conditions, and we and they God's creatures,—yet, withal, so as to preserve a due subordination, and a strict discipline. The following will give some idea of this :

“ *Rules of St. Stephen's House.*—*Rule 1.* The Word of God is the law of this house; the will of God the rule; the Son of God the master; fulfilling His gospel the business, and the worship of God the relaxation of this house.

“ *Rule 2.* No person is to be sent away herefrom hungry, cold, or sick. *Necessaries* to the suffering must be furnished alike to ‘a true catholic’ and heretic; Romanist and sectarian; saint and sinner; and for Christ's sake, ‘who gave himself for all.’

“ *Rule 3.* In giving instruction and correcting errors of heart and life, let it be done with a *tear* rather than a *frown*; and remember to ‘speak the truth with love,’ rather than in wrath.

“ *Rule 4.* Every member of St. Stephen's household must attend daily morning and evening prayers, unless excused by the rector.

“ *Rule 5.* No beneficiary of this house is to be absent herefrom, except by general or particular permission.

“ *Rule 6.* Before commencing breakfast, dinner or supper, some one appointed must say the grace, or all must remain silent and each ask God's blessing for himself.

“ *Rule 7.* The vulgar habits of chewing and smoking tobacco, and the use of ardent spirits, are forbidden in this house.

“ For religious improvement, we meet in church twice

a day, where we kneel before our one, same God; confess ourselves alike sinners; pray to our Father, for each *other* as for ourselves; mingle our voices, and strive to unite our hearts, in offering the same ‘sacrifice of praise;’ profess the same ‘faith once delivered to the saints;’ look to the same heaven, *common* for us all, to which we hope for admission through our one crucified Saviour; baptized in the same fountain; ‘all eat of the same spiritual meat; all drink of the same spiritual drink,’ the ‘body and blood of Christ;’ striving thus to be ONE under ‘our Lord,’ in ‘one faith,’ through ‘one baptism.’ At these services, every member of the household, permanent and temporary, always attends, unless excused by me, on account of sickness or a really *conscientious feeling* of duty as to attending worship elsewhere.

“The *fourth* thing in view, in opening the house, was to furnish the assistance, *so as to prevent, as far as possible, imposition.* The very nature of the case almost necessarily prevents imposition. Impostors are a thought too wicked to fancy so regular and quiet a life; even persons of ordinary irregular habits will not remain longer than severe necessity compels them,—unless, as I thank God has been true in many cases, they have been made better men by coming only for the meat which perishes.”—*St. Stephen’s Chapel, Report, 1850.*

Religious Privileges of the Poor.

Free and Open Churches.—We cannot have a better authority in this matter of “Free Churches” than that of our Provisional Bishop. As long ago as 1845, he thus writes:

“We must not attempt to disguise the notorious fact that the *pew system*, as commonly adopted in most of our

churches, and especially in the larger towns and cities, is a flagrant violation of the plainest principles of the Gospel. It is *not* such a system as ought to be adopted by those who profess to 'love God with all their heart, and their neighbor as themselves.' * * * *

When we enter a crowded congregation where such a system prevails, what do we behold? We see all those parts of the sacred edifice which are conspicuous, which are comfortable, which afford advantages for seeing and hearing, *monopolized by the rich*, held exclusively as private property by the rich, fitted up by them with every luxurious accommodation; while the poor and the stranger, if they can gain admission at all, are thrust off into some remote corner, where there are few comforts, and where it is almost impossible to see or to hear; and thus we behold, at first glance in that holy assembly, a spectacle, which flatly contradicts all their professions of humility and charity, which is an insult to the most glorious attributes of the Being whom they profess to honor and worship. Is it well that the lukewarm and the scoffer, on entering the house of God, should meet, at the very threshold, with such a practical demonstration of the worthlessness or of the inconsistency of Christian profession?"—*Remarks in favor of Free Churches, by Horatio Potter, D. D., 1845.*

"If the question should be asked, 'Will our churches be filled if they are thrown open freely to the poor?' there is but this answer to be made to it: 'Ask that question of God by trying the experiment, and accept the answer that He himself will give you in reply to it.'"—*The Pew System, by the Rev. Edward Stuart, M. A.—Masters, London.*

The importance of making the poor feel at *home* in

our churches at the time of public worship, and the bearing of *free churches* upon that point, is too generally acknowledged to need any addition to the strong language, just quoted, of our Right Rev. Bishop. The bearing, however, upon the same point, of the practice of private devotion in churches, has not generally received sufficient consideration.

“To the poor the Gospel is preached. They have the first claim on the care and motherly love of the Church. Now let us ask what opportunities—I had almost said what possibilities—have they for private devotion? We, able to retire where and when we will—we, with our separate chambers, when we would be alone—we, with our leisure, which may thus be sanctified—find it easy enough to talk to them on the necessity of praying always; but, truly, it is something like saying, ‘Depart in peace, be ye warned and filled.’ We do not consider the crowded state of their cottages, the smallness of their rooms, the interruptions of their time, the claims of their children, &c. * * * The cottager’s wife, would she not hail, as an inestimable privilege, the open church? * * * The laborer returning from toil in the sweat of his brow, if to an affectionate, yet to a noisy family, would not he rejoice to go in, for a few brief minutes, to the open house of God, and there recommend himself and his to his heavenly Father? Can these and such as these, enter into their closets and pray to their father which seeth in secret? * * * And yet we tell him, and we tell him rightly, he must. Where, when, and how, except it be in the open church? * * * Here, for a few minutes, let the poor be certain of the uninterrupted thoughts, and the gracious assistances, which they cannot elsewhere obtain; those poor who have less power of abstraction,

and are more sensible to external impressions than ourselves; those poor who have stronger temptations to believe themselves forgotten of God than we have. They who love the poor will be for open churches.”—*“Private Devotion in Churches.”—London, 1844.*

In the Report for 1852, of that noble Boston missionary, E. M. P. Wells, I find the following simple statement: “The church is kept open from early morning till night, for the comfort of private worship and other like purposes, besides the appointed services of the Church.”

“It must be a great blessing to the people to find the churches always open, especially in this great restless city (Paris.) The influence of the quiet of the Church on their minds, when harassed and distracted by cares and business, and even on their bodies, when exhausted by fatigue, must be salutary, soothing, and refreshing. The churches, in such a case, are like spiritual ports and havens, stretching out their arms to rescue them from the storm; or like wells of water in the wilderness. Could we not imitate them in this?”—*“Notes at Paris”—London, 1854—believed to be by Dr. Wordsworth.*

Let the reader now recall to mind the picture given by the committee of the Legislature, of the condition of the inmates of tenement-houses in this city and in Brooklyn, and then ask the question, “What can they know about *private* devotion?” And if the thought will arise, what good would open churches be to those who have no religion at all? still the answer might be made, that it was possible, through God’s grace, that they might be of more use than those which six-sevenths of the year are closed and bolted. There need, however, be no hesitation in acknowledging the probable fact, that were all our churches thrown open on the moment, very few indeed

would make use of them for purposes of private devotion. Still, however, if desirable, our people, and especially the poor, might be gradually taught so to use them; and if, in spite of the corruptions of the Church of Rome, the practice among them is acknowledged by all to have a general salutary effect, what might not be hoped from it when disjoined from such corruptions?

The Hospital.

Under this general title will be ranged all extracts bearing upon our public institutions, especially hospitals, as well as upon the question of employing women in missionary work. That there is missionary work to be done in such institutions, a few answers like the following from poor and suffering patients will abundantly prove.

“‘Oh, that any one had come to speak seriously to me during the first days that I was brought in!’ said a poor girl who had had a frightful accident; ‘I was so afraid I might die in my sins.’”

“‘The chaplain is very kind,’ said another; ‘but he has no time to hear all I should so much like to say to him.’”

“‘I feel very lonely,’ said a poor blind girl, who was in the darkened corner of a large ward; ‘I have been here two months, and I have had no one to speak to.’”

“One patient said in a low, earnest voice, in answer to a remark about the importance of Christian love in a nurse, ‘And *that* is what is wanting here. There is kindness; but when I thank the nurse, she says, it is my duty to do it; and I feel it is just that—duty, and not love. There is no religion here; it is all done as a profession, and what is done in this spirit is hard and cold. I see what a nurse might do; how she might check

unseemly conversation, and encourage the good; but there is nothing of the sort here.'"—*Hospitals and Sisterhoods*, p. 2.

It is not only a healthy sign, but likewise a proof how urgent must be the need, that this subject has at last called forth a decided advocacy on the part of our medical men and medical press. The following is from the editorial department of the "American Medical Monthly," for September, edited by Dr. Parker.

"Money cannot buy what is needed to make a good nurse; and while money alone is relied on as the inducement for qualified persons to enter upon these duties, just so long will the faults of which we complain continue to exist.

"To what motive, then, can an appeal be made that shall call forth persons able and willing to perform these duties? Without hesitation we reply, to religious principle, and to this alone: scoff as much as you choose, ridicule it, laugh at it, doubt it—it remains still true that this, and nothing else, can furnish to our Hospitals a corps of non-medical officers able and willing to perform their duties fully, faithfully, and intelligently...."

"We say openly that we are of those who believe there are other objects in life which should interest one more than gaining money; and we can conceive it to be possible for persons to do from a desire to be useful, that which they would not from any other cause. We can, therefore, conceive it to be possible that persons should, from a desire to do good, devote themselves to the care of the sick."

"Without circumlocution, we at once say that there is, in our judgment, only one mode by which the sick of our Hospitals can be properly nursed, and that is, by placing

this department in the hands of sisterhoods, consisting of religious women, associated together for the purpose of taking care of the suffering, not with the expectation of making money, but with the desire to do good out of love to the Lord.”—*The American Medical Monthly*, Vol. VI., No. 3, p. 228.

Sir Edward Parry, R. N., the late superintendent of the Haslar Hospital, Gosport, thus writes with respect to his charge :

“ It would be scarcely possible to overrate the importance, both to the souls and bodies of men, of employing in public hospitals nurses, possessing not only the requisite mechanical skill, but likewise a high tone of religious and moral principle. The locality of the noble institution, which I have the honor to superintend, renders it extremely difficult—I may say impossible upon the present system—to secure the services of a sufficient number of nurses of even tolerably fair character ; and as the patients must have a certain number in constant attendance, it unavoidably follows that a considerable proportion of those, who are thus employed, are such as nothing but necessity would justify admitting into the establishment.”

“ If I can but obtain a sober set, it is as much as I can hope for,” was the reply of a medical man in charge of an English hospital, when asked with respect to the religious character of the nurses ; and we doubt not, many in charge of our own hospitals would make the same answer.

“ Instead of a school where the patients return home to their families often renewed, generally improved, we see,” says Florence Nightingale, “ as every one conver-

sant with hospitals well knows—a school, it may almost be said, for immorality and impropriety.”

Now to remedy all this there seems to be no feasible plan but that of sisterhoods.

“There can be no question that the tide of popular feeling on this subject is fairly turned; a great movement is taking place in favor of sisterhoods. * * * The absolute necessity of some organized system of sisters of charity seems to be almost everywhere recognised among us.

“Nor is it only that the value and importance of their *office* has at length been recognised in England; but there seems to be a general awakening to that truth never forgotten by the Church, however opposed by the world, that this high and blessed calling *is* indeed one of the true vocations of woman, one in which she may not only find her purest happiness here, and her exceeding great reward hereafter, but in which she may also largely benefit her fellow-creatures, and give full scope among the fatherless and widows to all those sympathies and affections natural to her sex, which in the life of the single woman, generally, are either turned to bitterness, or left to run miserably to waste. Very truly it may be said of the sister of charity, ‘that the desolate hath many more children than she that hath an husband.’ * * *

“The first great principle which must evidently be laid down as the very foundation of the whole system, is clearly this—that it must be established and conducted in and by the Church alone. The sisters of charity must exist only as her handmaids, holding office from her, and in all things working for her.”—*Ecclesiastic, January, 1855, p. 8.*

“An abundance of facts of this kind,” (Facts collected

by Mrs. Jameson with respect to the influence of women in the hospitals and prisons of Europe,) “ought to set us at rest as to the usefulness of female influence of an elevated kind amongst the criminal class. The harvest is there, if we had the reapers. Can we suppose either that British ladies will never be found to go forth as missionaries of charitable and reforming duty among depraved people, as their continental sisters do; or that there is any thing in the genius of our social institutions to make their interference undesirable? Surely not. If they believe that they receive the Christian religion in a purer form than continental women do, how can they better show it than in working out, if possible, in a purer and higher form, Christ’s divine breathings of love to the most lost. No doubt it requires special feelings as well as powers to form a vocation to so sacred a duty; but so does it do in Roman Catholic countries likewise. We sincerely hope that we shall in a little time have our quiet, unobtrusive, but efficient sisterhoods, for the purification and guidance of the fallen and unfortunate.”—*Chambers’ Journal*, Nov., 1856.

“What charity wants in England is simply—organization. There is money, there is piety, there is heart to help its work; but there is no organization in doing it. We can scarcely desecrate that word Charity, by applying it to our manner of working out our Poor Law system. * * * The workhouses are very fine-looking. What are the qualifications of their functionaries I do not know. It has sometimes seemed to me as if the chief requisites were such corpulent persons and surly manners, as might tend still more to convince the poor abject creatures beneath their rule, of the grievous mistake they made in being poor. * * * The workhouses, I

admit, may still be necessary and expedient as receptacles for the vicious and degraded poor, the vagabond or irreclaimable idler; but it appears to me that there ought to be, in such a Christian land as England, houses of charity, really such, connected with the government and conducted in a manner worthy of their name. If such houses were organized as they ought to be, and placed under the charge of women who bore the same blessed title—sisters of charity—who, in connection also with the ladies and gentlemen of charity, so abundant in our land, should know personally the merits or demerits of all applicants for relief in their localities; I cannot help thinking that the anomaly which England, as a highly professing Christian and religious country, presents to the eyes of foreign visitors, might be removed; for we have not, as other nations have, the apology of poverty to plead for the degraded and afflicted state of our poor.

“Now, some pious woman among our more organizing neighbors, cherishes a charitable project; some rich and noble lady is impressed by an accident, or through a sorrow, with a desire to do good. They both act in the same way. They know what they want to do, and each goes and makes that known to the Curé of her parish. Some money is either got or given, or they begin without any; for money is not to be the vital and sustaining power. The object of each is defined. Finally the plan is drawn up; the rules are formed. The whole plan is then submitted to the Bishop, and under the seal of Episcopal sanction each of these women, in almost the two extremes of life, sets to her work: the poor one most probably becomes the head of her own; the rich and noble one, having worldly ties, makes over her rules to

a band of sisters, who are placed in her house, and carry on the work of her foundation.

“The great difference that strikes one between these institutions of charity and our own, is, that ours usually die, and these usually live. - These generally work ; and ours have a clog on the wheel, and very often will not work. These depend on their own constitution ; and ours on the fancies of committee members, or the direction of an individual who to-day is, and to-morrow is not. These are a part of the Church, acting under, and with the Church’s authority ; ours may have no authority from the Church, may be in opposition to such authority ; may not know whether they are a part of the Church, or a part of any other body ; or, if they are under the impression that they are of the Church, and have the Church’s authority, may have it in such a nugatory form, that it proves rather a hindrance than a help—rather a source of perplexity than of utility.

“These points are too difficult for me to deal with ; all I want to show is, that when we wish to form a charitable institution, we go a long way about in order to find the shortest road to our object. We collect money—in- dispensable certainly ; we form a tremendous list of committee names, thinking perhaps of any thing, while doing so, except their exact adaptation to the plan we have in view. We get patrons and patronesses, noble and honorable people ; and presidents and vice-presidents ; and what we call officers, of all sorts ; and if by any chance this formidable band should meet in conclave, we find out the old proverb, that where there are many men there are many minds. And so the work sometimes comes to an end altogether : sometimes in the course of time changes its character so much, as to be scarcely the

same thing ; sometimes, after making a good deal of noise at its commencement, languishes away into oblivion. Its organization is not within itself.”—“*Sisters of Charity,*” by Mrs. Jameson, *Letter IV.*

Sisters of Charity.

“The type of the Sister of Charity is to be found in France, where, the Protestants of that land assert, she was Protestant in her birth. * * * She is, in general, a frank, lively, even merry-hearted woman ; young or old as the case may be, but certainly one who, if she is old, has grown so in her work and calling, and seems in all its stages to retain her own nature. She is one whom you like to be with, even when well and happy ; with whom you can, if her time permit, chat and laugh. * * * You walk with her in the streets ; she nods to the children, returns the respectful salutations of ladies ; and if she meets any of the other sex, connected with the charitable, or officially charitable works of the place, she stops and speaks to them as she would do to the others, having perhaps her hand in her apron-pocket and a great bunch of keys at her side.

“There is no formality about her ; none in appearance, none in manner, none in speech. Her dress is known, her work understood, her character respected. She is a privileged person, and can pass scot free where no other woman could.

“The Sister of Charity is not a penitent ; not a contemplative being ; she has nothing to do with silence, mortification, and seclusion. Except at night, and to suspicious places, she goes out alone, never two and two, unless occasion require. She goes about her charitable offices

as a matter of daily business, quiet, quick, diligent and active. She seems one of every family where she goes, and yet she goes merely to perform her duties.

“ Both Protestants and Romanists claim the honor of the first founding of this Order of Charity in France. Protestants naming Robert le Mare, as its founder—Romanists, Vincent de Paul. Unfortunately for the former, there is but little known about him; whereas, Vincent de Paul’s work has become a matter of history. His early life, as is generally the case with those whom God intends for some great work, was one of hardship.—‘ So we see Vincent de Paul, the young country priest, prepared for his district visiting societies, his Sisters of Charity, his hospital nurses, his labors among chained prisoners, and more especially among the galley-slaves, by his own apprenticeship to suffering and trial as a captive and slave in Turkey.’

“ First arose his ‘*Confrérie de Charité*’—an association of ladies for district visiting among the poor. At Chatillon his preaching awakened to better things two young ladies who before had been awake to the world only, and they began to devote themselves to the poor. One of them asked him one day as he was going up to the pulpit, if he would not mention to the congregation the case of a poor family which greatly needed assistance: he did so, and the result was that much more was sent in than was then wanted. ‘ This led him to think if there was not a means to be found of systematizing charity, so as to prevent it from being thus called forth by an ebullition of feeling that would pass away with the circumstance that produced it. He communicated this reflection to some ladies of his parish, of fortune and piety, who entered with ardor into the design he was

forming. Vincent, therefore, drew up a plan for an association which they were to form.' This is an extract from one of the statutes of this Confrérie :—' Each associate shall in turn go to visit the sick ; shall prepare their food, and serve them with their own hands. They shall repeat to them some words of our Lord, and shall try to cheer and enliven them if they appear to be too much cast down by trouble.' He gave them a rule, and caused them to meet together each month to report the good done and that which was to be done.

“ From this, like associations were established throughout the neighboring country. But they needed to be visited and encouraged : he had not the time for it. ‘ God, however, sent him a worthy instrument for such a work, in a pious and talented widow, named Le Gras, who at his desire undertook for several years to travel from place to place among the various branches of this association, visiting them in each parish, calling together, on her arrival in any place or village, the women who composed the association of charity in that place, instructing, animating, directing, or helping them as they had need.’ About seventeen years had passed, the ‘ association’ had spread through the country and into the towns—some joined because it was the fashion, others could not act because their husbands feared for them the bad air of sick rooms. Thus the end was that it soon became necessary to dispense their charity by deputy, and to employ servants for that purpose, who had neither affection nor ability. To remedy this disorder, it was necessary to have servants expressly trained for the purpose, and how to have them trained was a difficulty.

“ Vincent, after many trials and prayers, yielded to the anxious wish of Madame le Gras, and allowed her to

consecrate the whole of her future life to this labor of love. It was towards the close of the year 1633, that he sent her three or four country girls, simple peasants. These were the first Sisters of Charity. Their numbers soon increased, and with that their works; by degrees they were intrusted with the education of the foundlings, with the instruction of young girls who had no other means of obtaining it, with the care of a great number of hospitals, etc.

“ Vincent gave them rules. They prescribe no severities of any kind; the sisters observe no offices; their penance is their common life. ‘To rise at four o’clock, summer and winter; to pray mentally twice a day; to live frugally; to render to the sick even the lowest services; to watch by them at night; to reckon as nothing the infected air of hospitals; to fear not the horrors of death, or of the dying bed.’ ”—“ *Sisters of Charity,*” by *Mrs. Jameson, Letter I.*

Protestant Deaconesses of Paris.

Extract from the Rules.—“The institution is placed under the direction of a Council, which is composed of a Pastor, of the Superior, and three ladies.

“All authority, as regards the sisters, is delegated to the Superior, to whom due obedience must be paid, and who is appointed to see that the rules are observed without additions or subtractions.

“None can be admitted to the service of the Lord in the Deaconesses’ Institution under the age of twenty, or above thirty-five, except for weighty reasons.

“All Postulants are to produce the written consent of their families, unless they are orphans, widows, or above thirty years of age. A Postulant must be free from such

duties as ought to retain her in her family, according to 1 Tim. v. 8.

“The Postulant on her entrance becomes an Aspirant Sister, and she will perform the duties assigned to this title for six months; after which she will, if found competent, become a novice, and will remain such for a year, before she can be admitted as a Deaconess.

“She then enters into an engagement to work for two years, and this engagement is renewed every two years.

“The three classes of Sisters are employed in the work for which they are most qualified; they are required to perform it with perfect obedience.

“Each Sister pays 500 francs (\$100) per annum, till she becomes a Deaconess, after which she pays 250 francs (\$50,) and this is only required for the first two years.

“When the funds of the institution allow of it, Sisters are received without payment. All remuneration arising from the Sisters' work belongs to the institution.

“The Sisters are to wear a uniform costume. Each one will come well provided, and her wardrobe will afterwards be renewed at the expense of the community, which will also nurse its sick members, and provide for those who spend their lives in the work.

“When a Sister wishes to retire from the work, she must give notice to the Superior, and she can be released for a valid cause—such as intended marriage, the death of a relative, or any circumstances which may render her services necessary at home.

“All the Sisters are trained during their novitiate for the various offices of nurse, teacher, visitor, etc. Every Sister sent out of the house to work will continue to act under the direction of the Superior; but she will be

placed under the special protection of the pastor of the parish in which she is to work.”

The first house of this order of Protestant Deaconesses was opened in Paris in 1841, through the zeal and under the charge of Pasteur Vermeil. It advanced slowly but surely amid both encouragements and difficulties. Of the latter, the most important was the opposition of the celebrated Pasteur Coquerel, who, through fear of an imputed copying of Romanism, objected to much of the discipline of the institution, engagements, costume, obedience, etc. To which Pasteur Vermeil replies, showing how unreasonable are his objections. Engagements of some kind are necessary in this as in any other work: those taken by the Sisters are not vows, though even if they were of a religious character like those made by sponsors, or in confirmation, still they would not be monastic. As to costumes, he says, “It certainly may produce pride; but it also may produce humility. It may kindle different thoughts in different minds; but that such a dress should indicate a return to Romish distinctions between a worldly and a holy life, is an exaggerated view. Though we see some objections to a uniform costume, we have adopted it, because it was impossible to do otherwise. Uniformity of dress is a necessity which must be submitted to, as soon as it is a question of associating in one work, and under one name, persons of all ranks. We have the maid-servant from the farm, coming in wooden clogs; we have the young lady in silks and velvets: follow these in their work as Sisters, and tell me, if it would be possible to do without a costume.

“As to obedience, without doubt I exact obedience; where is it not exacted? where can it be dispensed with? Without obedience there would be no subordination,

and there would be an end of family ties, of social ties, of the Church itself. Without obedience no organization, no association, no work in common is possible; all would crumble away and be dissolved.”—*Hospitals and Sisterhoods, London.*

Deaconess Institution at Kaiserworth, on the Rhine.

“This Institution was opened by Pastor Fliedner, 13th October, 1836. Of the 190 Sisters in connection with it at present, 128 are Deaconesses and 62 as yet Probationers: 22 out of this number are Instructing Sisters; the rest are Nursing Sisters.

“This Central Institution (Mother-house) contains within its precincts seven branch institutions, which have been established by degrees for the purpose of training the Probationers.

1. “A hospital with 120 beds, which are generally full. More than 6,000 patients have been received here since its establishment.

2. “A lunatic asylum, for females only; this contains fifteen patients.

3. “An infant school with forty children.

4. “An orphan asylum with twenty-seven Protestant girls, chiefly daughters of clergymen, missionaries, &c.

5. “A day-school for thirty-five girls.

6. “A seminary (normal school) for schoolmistresses as well as nursery and other governesses. More than 400 have been trained here since its establishment in 1836.

7. “A penitentiary for released female prisoners and Magdalens; it receives from fourteen to sixteen inmates.

“These seven branch institutions, which at the present

moment contain 390 inmates, are conducted, and all the domestic details are attended to by Deaconesses, assisted only in the male wards by five men-nurses. Each department has its superintending Sister, and one Deaconess, who has the special charge of the Probationers, but all under the immediate direction of Pastor Fliedner and his excellent wife, who is loved and honored as a mother by all the Deaconesses. An assistant chaplain, one or two masters, and a physician and surgeon, are also attached to the institution. In the pecuniary details Pastor Fliedner is assisted by a committee of gentlemen.

“ The Probationers have to go through a course of practical instruction in each of these branch institutions during their term of probation, with the exception of the seminary for schoolmistresses, which those only of the Probationers have to attend who intend to become Instructing Deaconesses.

“ Of the 128 Deaconesses, 97 are stationed in different parts of Europe, Asia and America. Of the remaining thirty-one, about twenty are employed in the different institutions at Kaiserworth. Some are constantly engaged in nursing the sick in private families, their services being repaid to the institution. A few reside at Kaiserworth who are unable, either from ill-health or from old age, to do the full work of a Deaconess. For this last class a ‘Resting House’ has just been erected, under the patronage of the King of Prussia.

“ As an instance that ladies of rank do not at Kaiserworth undergo a training merely *pro formâ*, but go through all the details of hospital nursing, on the principle that you cannot teach or direct others in what you do not practically understand yourself, it may be stated, that Baroness Ranzan had acquired so great a skill in

bandaging, that the poor sick people at Kaiserworth were known to ask for her help in preference to that of any other nurse.”—*Hospitals and Sisterhoods, London.*

Petites Sœurs des Pauvres.

“ Fifteen years ago the Abbé Le Pailleur, one of the priests of St. Suvan, a little town on the north coast of Brittany, turned his thoughts to the relief of the many sick and aged poor he saw around him. Funds he had none with which to establish any asylum for such cases ; but he trusted that he might awaken in others the same desire he had himself to see such a work accomplished.

“ It was not long before his wish was gratified. A young woman of his parish, Marie Augustine, who was not in the habit of coming to him for confession, came one day to consult him respecting her long-cherished desire to devote her life to the good of others, and to state her difficulty, dependent as she was upon her needle.

“ He encouraged her wish. He put her in communication with another young girl, Marie Thérèse, an orphan, whose mind was turned to the same objects. He advised them to assist each other in growing in grace and in the knowledge of the Lord Jesus Christ, and to continue their present employments, assuring them that God would call them to His especial service in His own good time.

“ For two years they continued at their respective work, meeting together on Sunday, and after Church going down to the sea-shore, where in a quiet spot they read and prayed together. Towards the end of the two years, M. Le Pailleur explained his plans to them, and told them that he thought the time had come for them

to commence their true work. He united with them a third person, Jeanne Jugan, then about forty years of age, and whose name has since become well known throughout France, who lived by herself, and possessed about 600 francs (\$120); he then gave in charge to them a poor blind woman, who was brought to the cellar where they all lived.

“ The remaining space in the cellar was soon occupied by another old woman, of whom they undertook the care. Jeanne earned money by spinning; the two young women by needlework; their leisure hours were devoted in nursing these poor women, and their savings spent in procuring comforts for them. They made it their great rule to have no care for the future, but to ‘ cast all their care on Him who careth for them:’ to love God with all their heart and soul, and in love to serve one another.

“ A fourth handmaid to the poor joined the work. She was, as she thought, on the brink of the grave, and her desire was to consecrate her last days to God. Her life was spared, her health restored, and from that time she devoted herself entirely to the work.

“ For ten months they continued in this cellar, at the end of which time it was thought well to enlarge their work. A ground floor was hired, damp and inconvenient indeed, but large enough for twelve beds, which were filled immediately.

“ They had not now enough to supply their poor with food; they therefore commenced to go out themselves to beg from house to house for what was necessary. Their visits roused a spirit of charity; but the work advanced slowly. God allows trials to fall upon them to try their faith and prove their constancy. Such a work, by such instruments, was quite new. People questioned

the possibility of ignorant workwomen gathering themselves into a community; and various suggestions were made for their joining themselves to some order already existing. * * * But the Spirit of God is not bound, and M. Le Pailleur was persuaded that this was a new work, and that new laborers were required for it. Meantime they had much to undergo. They were constantly ridiculed as they went through the streets of St. Suvan, and many were in consequence deterred from joining them.

“It happened one day that two needle-women came to offer to mend the linen. One of the Sisters had begged in the neighborhood, and had spoken of all that was done by the new institution. Being out of work, they thought they could not better employ their time than in offering to perform this charity. They stayed a few days, and then took their leave, promising to return. And they did return, not to give God the superfluity of their time, but to give Him all their lives, and all their powers.

“The number of the poor continually increased; and when the ground-floor rooms were full, in 1842, they fearlessly bought a large house, once occupied by a religious community. It is true they had little to buy it with. The Abbé Le Pailleur sold his gold watch, and whatever he could spare of plate and furniture. Jeanne gave her 600 francs, another the fruit of her savings, and in faith they trusted to procure the rest. Nor were they disappointed; within the year the contract of 20,000 francs (\$4,000) was entirely paid. The Sisters now took the vows, and the name of the Little Sisters of the Poor. The pious founder drew up the simple rules by which they were to live, adding to the vows of poverty, obedi-

ence and chastity, that of hospitality. In eighteen months the great house was filled; fifty poor were lodged in it, and the number of the Sisters increased.

“God’s gracious care was manifested now, as in their season of probation. Though they had no other resources than begging, they never were without food. The Sisters always dined after the poor, and if there was any scarcity, it was they, and not the poor, who felt it. One winter evening, after the poor were in bed, the Sisters sat down to their supper, which consisted of a quarter of a pound of bread, all that remained in the house. Grace was said; and they heartily thanked God for His never-failing care. The Sisters merrily contended which should be made to eat this remnant, each declaring they did not need it. At this moment the bell rang. They opened the door; it was an abundant supply of bread and meat from the priest. Hundreds of almost similar instances might be given; and strengthened in faith by the support received, they worked on with increasing devotion, feeling day by day the importance of the work to which God had called them.

“The souls of the unfortunate beings they relieved, were first brought to God by the love and charity which were shed around them. They who had been immersed in ignorance and sin, began to live and to hope, and to learn to love and bless Him who in the hour of their sorrow had sent them such help. * * * They used to go out early, with great cans divided into compartments, to receive bread, meat, vegetables, &c. In the house they worked with the energy that was required to take care of so many poor. In the asylum might be seen every conceivable kind of distress; but rays of joy and gladness were shed over this accumulation of disease

and poverty. The souls therein were blessed; they saw and loved Christ. In the poor they nursed, the Sisters honored their Lord; and the poor honored Him in the Sisters."

By degrees their good report spread abroad, and they were called for in other places. Wherever they were called there some of the Sisters went, and an asylum was at once established without money and apparently without difficulty, and never were they left in want of what was necessary for the support of their poor. "In most towns the Sisters are accustomed to beg in the market-place. In Nantes, in the first few days, one of them presented herself in the vegetable market, asking the market-women for something for the aged poor, for the love of God. 'With all my heart,' said the first she asked, 'because what you are doing is so beautiful!' 'Certainly, my sister,' said a second, 'because when I am old I may require your house.' Three bags were filled with their gifts. The Sister overwhelmed them with thanks, and threw one of the bags over her shoulders. They instantly took it from her, and carried it themselves to the asylum, saying when they left her, 'Come to us every Wednesday and Saturday, and do not cease to pray for us.'

"The alms of the rich, no doubt, have greatly benefited the institution; nevertheless, the peculiar character of the work is the popular sympathy it excites. Everywhere the assistance of the poor was called forth; as in the case of the market-women at Nantes, so we find it elsewhere. At Bordeaux, the butchers and other victualers manifested great generosity. At St. Suvan, not only did the artisans contribute their labor, but the sailors in the port levied a contribution of a half-penny per week

upon each of their number, and brought their offering to the asylum every Sunday. In other places, soldiers saved a portion of their rations to empty into the Sisters' baskets. At Bordeaux and Rouen there was an unusual amount of popular sympathy. The first time the Sisters went to the market-place in Rouen, they excited quite a tumult. They were already known; they were followed—each one was anxious to make their own offering; they were bid to repeat their visits, and only reproached when they did not come often enough to receive what each vender had set apart for them. The town was so large, and the poor so numerous, that the begging Sisters had recourse to a donkey; and this, with the harness, was given to them. When the donkey was seen on its beat, with its panniers and an inscription stating to whom it belonged, the inhabitants used to come out to fill the baskets with their own hands.

“One of the chief manufacturers of Rouen writes to M. Le Pailleur, saying: ‘Formerly my work-people only occupied themselves with socialism, but since the arrival of the Little Sisters they speak of nothing but of their zeal and virtue.’ * * * At the time of the consecration of their chapel, when M. Le Pailleur thanked one of the manufacturers for his noble support to the institution, he took the Abbé's hand, and with tears in his eyes he answered: ‘The gratitude is on my side; before I knew the Sisters, I did not know Christ; they have made me see Him, know Him, love Him. I know now what peace is. I am a Christian, and I owe it to you.’

“Who could resist the sermons the Sisters preached by their works? ‘One, a rich though close man, was induced to go one day to the asylum intending to give

five francs: instead, he gave a hundred, and became its benefactor.' One day he thus expressed his gratitude to the Superior: 'My mother, with your poor you have opened the gates of heaven to me; before I knew you, I was a bad Christian, I did not love the poor—now I love the poor, and I love God.'

"At present the Order contains between five and six hundred Sisters, and there are thirty-three houses."—*Hospitals and Sisterhoods, London.*

Thus, fifteen years ago two poor girls, with the aid of their pastor, commenced in a little town of France a work, the value of which it is now utterly beyond the power of man to estimate, either in itself or in the encouragement which it must and will give to all those who, anxious to serve Christ in his poor, are afraid that they have neither the means nor the education to do so. If the foregoing narrative meets the eye and stirs the heart of any such—no matter how poor or how ignorant—let her take courage by remembering what God has done; let her ask advice of those appointed by God to advise her; and let her follow their advice, never doubting God's love or God's power.

"The perusal of what has gone before will prove, that it is no longer a question which remains to be answered for coming generations, whether Associations for Women, or Protestant Sisterhoods, are likely to succeed or not. The problem has been solved already; and we can see, with our own eyes, the blessed fruits which such institutions are bearing.

"The work itself, as every one must feel, is in an eminent degree a work of faith as well as of love, and therefore a work well worthy to be followed by Christian women. * * * The object to be had in view, in

organizing and carrying on such a labor of love, is not merely to learn how to alleviate the sufferings of mankind, and more especially of the poor and needy, but to seek Christ among our brethren upon earth. It is to make the care of the body—according to the example of our blessed Lord Himself—a channel whereby to arrive at the hearts and minds of men; and so to influence them for good for time and for eternity, by leading them to seek in Christ, their Saviour, and through Him, in God, their Father. * * *

“We would impress upon the hearts and consciences of those women whom God has blessed with superior station, or with powers above their equals—with greater perseverance, with more intuitive quickness to see the wants of mankind, and to apply the remedy with a larger store of self-denying affection towards all men; above all, with a heart overflowing with love to God and love to man—to take the lead in so great, so glorious a work. Let them fit themselves first for this labor of love, by learning how to nurse the sick, how to soothe the afflicted, how to comfort the mourner, how to touch the hearts of the careless and indifferent, and how to direct and teach all to love their God and their Saviour, and thus be ready to set on foot an Association or Sisterhood, in which, combining cheerfully with others of their own sex of the middle classes, the more gifted shall instruct the less gifted, the experienced guide the inexperienced, the strong help the weak; and in which all shall have but one object in view—to do good to their brethren on earth, out of love to their heavenly Master.

“With these few words of exhortation, to which we have felt ourselves constrained to give utterance, we would resign this great cause in faith and hope into the

hands of Him who worketh not as man worketh, and who can, if it be His blessed will, stir up the heart of some one or other in this land to heed the call and offer herself for this important work. And we would ask those into whose hands the above may fall, to read it in the same spirit in which it has been written; and if our sentiments find an echo in their hearts, we entreat them to forward the work by all the means at their command. Let those who can, be ready to give of their abundance, and let all strive to seek out among their friends and acquaintance one who has both the will and the power to devote herself in this way to her heavenly Master; that so if it shall please God to bless the joint work of our hands, an institution similar in spirit and organization to that at Kaiserworth may ere long spring up in our land, a precious heirloom to coming generations."—*Hospitals and Sisterhoods, London.*

Penitentiary Work.

We here have a great branch of Mission work which must either be done by women or not done at all. On the ladies, therefore, of this city, is the burden of this question thrown. Shall their fallen sisters be left alone to perish, or will some come forward for Christ's sake and help to train them in the paths of penitence and virtue? The work is already begun. "The House of Mercy," in this city, now in full operation, is the result of the self-denying labors of one. Where are the hundreds who should be ready to help her to carry out and extend the work? Let those who wish to know more about this institution visit it, and see, and ask for themselves. In England this work is now fairly started, and that too on a noble scale. A general Penitentiary Association has

been formed, which now embraces some six or seven country Homes, besides several Houses of Refuge in London. The following brief account of the two Homes of Clewer and Wantage, will give some idea of the character, difficulties, and requirements of this most noble work.

House of Mercy, Clewer.—“Clewer is a suburban parish bordering upon Windsor, and embraces within its limits one of those sin-stricken spots too often found in the purlieus of our populous towns and in the neighborhood of barracks. It has pleased God that within sight of this haunt of vice our first Church Penitentiary should arise. It was commenced on the 19th of June, 1849, by Mrs. Tennant, the widow of a clergyman of the Church of England, then residing in the village of Clewer, under circumstances which seemed, humanly speaking, to be the merest chance. This lady had some time before taken into her house, and was training to be a servant, a girl found living in peculiarly grievous sin in the district above alluded to; but until the day mentioned there had been no idea of receiving any other such case. On that day I was in search of a temporary lodging for a girl whom it was intended as soon as possible to send to the Magdalen, when Mrs. Tennant, hearing of my inquiry, at once offered to lodge her, and as many more as could be brought, in her own home. This girl told us of another, a companion, living in the same wretched house she had just left, who, she was sure, would also gladly come away. With her assistance this second girl was rescued that same evening. It was an instance of what we have since not unfrequently found, that penitents become anxious for old companions, urging us to endeavor to find them out and rescue them. The day following,

four others made known their wish to come, and were received. As tidings of what was being done spread, others begged for admittance. Two came from the town and rang at the gate; another came in from a neighboring village; some were sent by friends from a distance. Within three months no less than eighteen were admitted.

“Our intention was only to house them for a while, till they could be transferred to a London penitentiary. But as the numbers increased, and they became fondly attached to their benefactress, and she urgently desired to devote herself to their care, the idea arose of forming an institution to be carried on in the same spirit in which the work had been commenced, by women devoting themselves for the love of God, as Mrs. Tennant had done.

“It was an anxious question. We were entirely inexperienced in penitentiary work. No precedent in the Church of England was known to us of the kind proposed. * * *

“On the other hand, there were many encouragements. A powerful feeling had gradually spread that the old-fashioned mode of dealing with Penitents, viz., by paid matrons, aided by visiting ladies, and governed by committees, was inefficient. It was felt that their restoration was a harder work than had been supposed, and needed greater power of influence; especially that Penitents required minds of a higher order to act constantly upon them, and that instead of being a paid service, it should be carried on as a religious work for Christ's sake. It was felt, also, that a more definite and fuller teaching of the Church's system ought to be infused into such institutions. * * *

“The system here advocated had, moreover, been suc-

cessfully carried out in other communions, though not as yet in our own. The Roman Catholics had a large asylum, the 'Good Shepherd,' containing eighty Penitents, or more, at Hammersmith. Pastor Fliedner, a Lutheran minister, had established a much smaller asylum, holding ten or twelve, also under the care of Sisters, at Kaiserworth, on the Rhine. If, then, such work was done by others, why might it not be done by us? Why should the Church of England alone be barren of such a service of love?

“ But our chief ground of encouragement was the singular manifestation, as appeared to us, of the hand of God in the circumstance which had occurred,—so unlooked for, so entirely unsought. Coupled with the fact that this very mode of reclaiming the fallen had been the desire of many earnest hearts, the sudden springing up of the work of this place seemed an answer to prayer; and to shrink back because of the difficulties of the task, an unworthy want of trust in Him who was thus proposing to save souls, whose utter loss but for such help seemed sure. * * *

“ Meanwhile, Mrs. Tennant labored on with wonderful self-devotion. Her house was converted into a penitentiary; her garden became the recreation ground. For seven months this true servant of God had no other helper but a sempstress, who at the time chanced to be employed in the house, and who remained on indefinitely from day to day, laboring most earnestly for about six months. * * *

“ It is scarcely possible to conceive the intense toil, mental and bodily, which was undergone during this period, in reducing to order and combining together so many inmates wholly undisciplined, and so various in

character and temper, when every rule had to be learned and tested by experience. * * *

“At first, even to retain the penitents in the house where they were held, as it often seems, by a single fragile thread, was no ordinary task. To win and guide their changeful spirits; to check the frequent outbursts of temper; to overcome continual collisions; to remedy overpowering fits of despondency; to watch and correct every wrong expression; to teach and encourage perseverance in industry; to direct the thoughts by reading or conversation; to turn to religious improvement passing incidents; to promote cheerfulness; to infuse right principles—and all this at times of recreation as well as work—was what Mrs. Tennant gave herself to do with an unwearied assiduity. The necessary difficulties were intensely aggravated by having such a number admitted at the same time, and so suddenly. What soon became mere matter of course, such as wearing a uniform dress, rising on a lady’s entrance into the room, were at first the subject of much contrivance and anxiety. To carry on the class of needle-work, overlook those employed in kitchen or household work, attend to the sick, set and hear lessons, preside at all meals, watch ever at night over the bedrooms, was the ordinary round of work that had to be done. * * *

“It should be remarked that we had not planned the formation of a sisterhood, and then sought out a work for it; but the work came to us to be done, and a sisterhood was the only practical instrument for carrying it on. * * * As long as the work depended on individuals coming to and fro from time to time, there could be no prospect of permanency. It must have always remained a system of shifts and a daily uncertainty. Nor

was this the only reason for a sisterhood. A settled religious tone and uniform course of training could never have been established in the house, without an organized community living together under fixed rule. It needs not an individual, but a corporate life, such as is found in collegiate institutions. Nor, indeed, could ladies bear the burden of such a work without the loving sympathy and support of others like-minded, bound together by a holy bond, and trained into harmony through means such as are found in religious communities constituted under Church authority. * * *

“Experience has shown to us that such a work never can be domestic. Modes of discipline and control; very different from those of a family, are requisite. It is impossible to train penitents in the ways of an ordinary household. They must be dealt with in a body, under special rule; and what is this but an institution? The only choice is as to its size and number of inmates. One important reason in favor of an enlarged institution is the increased facility it gives for classification. To associate constantly and closely together even a few penitents in different stages of progress involves serious evils. The lower in rate of progress tend to depress the general moral tone, and draw down the more advanced, rather than the more advanced to raise those less advanced. One new inmate may disorder the whole set; or, perhaps, intimacies are formed, or disagreements arise, mutually injurious, so as to counteract all our endeavors, and separation is the only means of preventing ruin. Now, in order to separate and classify even a small number, an amount of space, appliances, and supervision is necessary, which may readily be made available for many.”

In 1851, a meeting was held at the house of the Bishop of London, at which “ a comprehensive plan was sketched out, embracing two kinds of houses : (1.) Refuges, or houses of penitence, of the first instance, into which sinners from the very streets of the city might at once be gathered. (2.) Penitentiaries, or houses of penitence, of the second instance, situated in the country, to which the more promising cases might be transferred from the refuges after due testing, and wherein a more complete training might be given. * * *

“ The Association numbered in March, 1854, three hundred and ninety-nine members, including fifteen Bishops. Most important is the sanction which this Association gives to the course which has been pursued. Church penitentiaries, and sisterhoods as the instruments of conducting them, may now be fairly regarded as an integral portion of our Church’s system.” * * * From the highest to the humblest posts of service the most noble spirit has been manifested. “ In only two instances, and for a few months, have we paid wages to any one in the house.” * * *

“ Certain portions of every day are set apart for devotion and instruction. They are taught both in class and individually. But the greater part of the day is occupied in manual labor. They do all the work of the house ; some are in the kitchen, cooking, baking, etc. ; some in the dairy, some in the laundry ; others at needlework ; others are employed as housemaids : there are always some invalided ; though we take all possible precaution to prevent their being admitted when out of health. Our object is to make their labor in the house remunerative, as well as to render them as useful as possible in some place of service. Their time of remaining varies.

We make no conditions or fixed rule. Some remain two years, some one; the average is about a year and a half: some remain even beyond two years. We are never satisfied to let them go till they become settled communicants, and, as far as we can judge, steadfastly disposed to persevere. The kindest assistance in providing places of service has been offered to us. We have seldom had a Penitent whom we wished to recommend, but before long a situation has been found. Moreover, we lead the Penitents to look to the House of Mercy as their home, even after they have been restored to the world; not that we encourage their return, but because the feeling that they have a place of safety, and lasting friends in any special need, as *e. g.*, during intervals of service, is very helpful to persons so friendless, and whose natural homes, if they have any, are generally the worst places for them. * * *

“The Sisters are ladies of the Church of England, serving as the *Sœurs de la Charité* abroad. It is a life of very active service. One or more of the Sisters are with the Penitents in all their occupations; at their meals and during their recreation. They overlook and direct them from morning till night. They watch over them, also, in their dormitories. It is a rule that the Penitents should never be left without a Sister being present. The Sisters teach under the direction of the clergy; but their more constant work consists in practically infusing right principles, controlling temper, checking irregularities, stimulating to industry, winning and guiding them through all changes and trials, and thus gradually, through the grace of God, forming character in the hourly routine of life. It is important to note, that it is a rule strictly enforced, that the Penitents

should never speak of their past sins, either to the Sisters or to one another.

“The Sisters’ work and usefulness is not limited to the House. Those who are able, also visit the poor, and teach in the schools of the parish. While the main part of the Sisters’ life is thus passed in active employment, their rule provides opportunities each day for their private studies and recreation.

“Connected with the Sisters of the Community, and aiding them from without, are Associates, *i. e.*, Christian women, living in their own homes in the world, and giving such assistance as their circumstances will permit. They are admitted on undertaking to offer up prayer in behalf of the House of Mercy, and to do some definite work for its benefit, as *e. g.*, to collect alms, provide employment for the Penitents, assist in the sale of their work, or find means of livelihood for those who may be recommended. The Associates are remembered in the prayers of the community, and are connected with it by ties of mutual fellowship and love. * * *

“The Superior shall be a fully-admitted Sister, and shall have the government of the Sisters and other inmates of the institution, subject to the superintendence of the Warden.

“The Sisters shall consist of two classes: Sisters fully admitted after probation, and Sisters probationary. No person shall be admitted as Sister probationary unless a member of the Church of England, nor without the written consent of her parents if under the age of thirty years. Every Sister shall have full and uncontrolled liberty, whenever she shall think fit, to leave the institution.”—*The first five years of the House of Mercy, Clewer: Masters—London, 1856.*

“Am I wrong in supposing that this work is an eventful one in the Church of England? Some members of the Church of Rome have been here, have made their inquiries, and have told me that such works can never be accomplished by us. I thought how little they knew the heart that throbs within the Church of our fathers, or the foreshadowings we have of what God proposeth to do by us in the latter days.

“Some of our friends who have bid ‘God speed’ to our cause, have yet thought we were serving it by wrong means; that the principle of a Sisterhood is not true to the Church of England, and that ladies of birth, of purity and of refinement, cannot safely mix themselves up with such a work. I only wish all such objectors could come and see.”—*Extract from a letter from the Chaplain at Clewer.*

St. Mary's Home—Wantage.

“Our first report of this institution commences with its second year—and already (so needed the work) the necessity of enlargement is being felt. The principal feature to be noticed in their arrangements, is their connection with the public Penitentiary Association of the City of Oxford—proposals having been received from the authorities of the Oxford Penitentiary, that St. Mary's Home should act in union with them, carrying out in effect the plan which must be resorted to in all large cities, of the Home of Refuge or Receiving House in the city itself—while, away from the bustle, noise and excitement of the city, in the quiet and stillness of the country, is placed the Home—where alone the work of penitence can be carried on. Speaking of the time of retaining them in this Home, the Report says:—‘It differs, in almost every case, though the average would be about two years—it being a time in which vicious and idle habits are to be

broken through and got rid of; good ones to be formed in their place; sorrow for the past; desire of amendment for the future to be fostered, trained, and made practical; and, lastly, amended ways to grow habitual. Where the amendment is too rapid, it often springs from mere natural quickness of feeling, which is frequently allied to levity of mind, and by time alone can be tested and corrected.'

“Of the fruits of their work, we may judge by letters from the Penitents, after having left them to return to the duties and trials of the world. One says: ‘On going to the Railway Station, I could not help thinking that it seemed like a dream, that so short a time before I had come that way in such a state; and now, I was (or rather I hoped I was) better in body as well as soul, than I was then.’ She afterwards speaks of the trial of saying prayers reverently in the same room with another servant, who was ‘so short a time,’ and asks for ‘the prayers of the Sisters and Penitents; for I feel I have great need of them,’ and for a prayer ‘to use daily for the Home; and I will try to use it some time in the middle of the day.’ Another writes: ‘It was a great trial to me the first night and the next morning to say my prayers; for they seem to kneel down and get up in five minutes. I miss the service in the chapel so very much. Please ask the Sisters and Penitents to continue their prayers for me. I thank you for the kindness and instruction I received at the Home; and I hope I shall strive, day by day, to profit by it.’ Speaking of the kindness of her master and mistress, ‘I think it makes me do my work so much better. I must tell you the holy communion is to be administered here next Sunday; I would like you to send me word what particular point I am to take in approaching that holy table. I miss your class very much on the sub-

ject.' Again, she speaks of 'managing her work' that she might get to church on week-days. 'I would ask you what you would advise me to do this Lent? I find I am not able to do without meat on Friday, but'—and here she mentions some small act of self-denial, the fruit of which I afterwards found went towards a charity—'I have had a great temptation to give up; but I have, I hope, got the better of it, but not in mine own strength.' One mentions having had leave to go out when convenient; 'but I have not, for I felt afraid.' Another says, 'I long to hear from you; for I feel so lonely.'

"It will not be necessary to point out the altered tone of thought and feeling which these letters prove to have taken place in their writers, when it is considered what they had been. Nor are the extracts of the better portion only selected for the reader's approval. They are but extracts from many full of similar feeling, evincing thankfulness for what has been done for them at the Home, and their present blessings; perseverance, so far as it could yet be tried, sometimes under difficulties, distrust of themselves, but humble trust in God's continual goodness through Christ; a deep value of the means of grace; and a faithful use of the spiritual privileges within their reach.

"In my last account I alluded to the confirmation of six Penitents. On the 27th of October last our Bishop confirmed ten of the Penitents. One, before long, finished her struggle; we hope she is now at rest in Paradise, with him who hung on the cross beside our Lord; and with her who, bathed in tears, first stood beneath His cross, and then watched His sepulchre. A second Penitent has finished her earthly probation under our roof, in the midst of her penitential course. We owe, humanly speaking, to nearly the last words of this poor dying girl,

the hold which we have since attained over one of the most trying and difficult cases which have ever fallen under our care. It is not a little remarkable; that in each of the two cases, when a Penitent has been removed from us by death, the result has been the softening and establishing of others, whose position had before seemed well-nigh hopeless.

“Ladies of the Church of England, Sisters in Christ, am I asking too much, when I appeal to you for personal aid? The fallen of your own sex; they who have had few friends to care for and watch over them, in those years when they most needed a faithful and anxious guardian; who have been exposed to temptations such as you can hardly appreciate, and may be thankful that you can never know; blighted by sin in the very bloom of life, and now seeking pardon, and to begin anew; these seek your assistance—seek for one who, superior to them by birth, by education, by an untainted life, will yet look upon them in their sorrow with an eye of love, and impart to them the benefit of her superiority, by using its innate influence to raise them from their low condition. Shall it be said that they seek in vain? Are there none who have felt bitter earthly losses, widows perhaps, who are willing to turn from that world, whose most innocent pleasures bring to them but the remembrance of pain and keenest sorrow; and from whose gayer scenes they must turn with a sickening heart? Are there none so situated that they would seek, in the constant round of heavenly work, reunion in spirit with those with whom their hearts are still? I mean, not a vain seeking from toil and trial, a rest which may not be in this world, nor even from spiritual travail; but the inward rest of the spirit, when the body is wearied with the work of Christ; that inward rest of the spirit, when it can turn to Him

who says, 'Come unto me all that travail and are heavy laden, and I will give you rest;' and looking unto Him, beholds united with Him those who have departed in Him. Are there none, who, thus bound by the chastening hand to a better world, desire to live for that world, and be united with it through the work of love, seeking, in reclaiming the fallen, to replace by spiritual children, their lost earthly ones? Are there none who can leave the hollow pleasures of this fading world, and seek the future blessing of self-sacrifice? Shall the blessed promise, so often repeated in our daily lessons, year by year, 'Verily, verily, I say unto you, that no man that hath left houses or lands, father or mother, or brethren or sisters, for my name's sake, but shall receive an hundred-fold now; and in the world to come, everlasting life,' pass by unheeded? No: unheeded it is not; there are those who have heard the word and have received it; but they are few."—*Reports from 1852-'53 and '54, of St. Mary's Home, Wantage.*

Before concluding this subject, let a few earnest words be added. As far as this Report is concerned, the subject now before us is about to be dismissed. Must it, however, be likewise dismissed from mind and heart? As Christians, are we willing to acknowledge that the poet was a true prophet, when he said—

"And every woe a tear can claim,
Except an erring sister's shame;"

and that the Church has nothing to do with female penitents? Surely the time for ignoring this subject because of a false shame is past—a shame which would whiten the outside of society, while it leaves its inner life a prey to all uncleanness; and if we still act upon it, how can we escape our Lord's denunciation of the Pha-

risees? Our time is too short to be ashamed of saving souls. Let us then recall a few of the chief points illustrated by the above extracts, that they may remain in our hearts as seeds, having within them the germs both of flowers and of fruit.

1. Humanly speaking, the class under consideration (I will not venture upon the fearful arithmetic of their numbers) have no hope of salvation, unless assisted by the Church of Christ. They have no homes but those of vice, no associations but those of sin; how, then, can they help themselves?

2. Their reformation is of necessity the slow and tedious work of penitence—the eradication of bad habits both of body and mind, with the gradual formation in their place of those that are good—sorrow leading to love. Hence it would hardly need the confirmation coming from their failure, to prove to us the inadequacy for such a work of the large Magdalen Asylums under the charge of hired matrons and assistants; and hence also the absolute necessity of such establishments as those of Clewer and Wantage, under the charge of self-denying and refined women, which should be, not industrial schools for the fallen, but in the strictest sense of the words, *Homes of Penitents*.

3. These establishments, then, being looked at strictly in this light, many drawbacks which have heretofore kept ladies from this work would be removed. As Homes of Penitents, they would likewise be homes of holiness, of refinement, and of love. No rule would be more strict or stringent than that there must be no allusion whatsoever to the guilty scenes of their former life, either on the part of one Penitent to another, or on the part of the Penitents to the Sisters. No word should ever be heard in these Homes which would offend the keenest

sensibility, so that none need shrink from the work, from the justifiable fear of obtaining thereby a knowledge of sin.

4. The future of these Penitents, though an anxious subject, would ever be one of the deepest interest. Who can doubt that the natural and constant study of the history of St. Mary Magdalen would, through the grace of God, suggest to many the earnest desire of following in her footsteps by devoting the rest of their lives to Christ, to His poor, and to His sick? The thought would always seem so natural and at the same time so heaven-sent, that, except in cases of entire disqualification, the Sisters would feel the greatest joy in fostering it, and the greatest pleasure in fitting their charges for so heavenly a work. Our hospitals and associations for the sick and poor ought ever to supply both work and support for such laborers; and where could a true Penitent find a happier life, or one more free from those trials and temptations which she must still expect?

With the contrasted thought, then, of what, if left to themselves, *must be the future*; and what, if we will but help them, *may be the future* of these poor unfortunates, we leave this subject.

Code of Statutes for St. Ninian's, Perth.

1. The Church shall continue to bear the name of *St. Ninian's*, and to be *the Cathedral Church of the United Diocese of St. Andrew's, Dunkeld, and Dunblane*, or, in case of separation of the Dioceses at any future time, of that Diocese in which *Perth* shall be situate.

2. The *Bishop of St. Andrew's*, or of that Diocese to which *Perth* shall belong, being a true and duly consecrated Bishop of the Church, commonly called the *Epis-*

copal Church of Scotland, shall exercise the same rights of visitation over the Cathedral as over all other Churches within his Diocese, with full power to assist in the performance of divine service therein, as and when he pleases; and the Clergy of the Cathedral shall be subject to the Bishop, and amenable to Canonical Jurisdiction, Provincial and Diocesan, in all respects as the other Clergy of the Diocese.

3. The Clergy shall consist of a Superior Officer, to be named (provisionally)* *Provost*, and of *Three or more Canons Residentiary*.

4. It shall be the duty of the *Provost* (under the Bishop) to govern the whole Institution, Cathedral and Collegiate, to superintend and control the performance of all Divine Offices, and especially to take the chief part in preaching Sermons.

5. The Canon next in rank to the *Provost* shall hold the place of *Precentor*, whose office it shall be to manage the details of the Choral Service, to assist the *Provost* in preaching, and to act as Bursar and Librarian.

6. The *Canon of the Second Stall* shall be the *Rector of a Collegiate School* for Boys of the Middle Classes, to be attached to the Cathedral.

7. The *Canon of the Third Stall* shall be the *Principal of a Diocesan Central or Model School*, for children, male and female, of the Laboring Class, also to be attached to the Cathedral.

8. It shall be the duty of the *Provost* and *Precentor*

* *Eventually, Dean* : if it shall seem good to the next General Synod either to change the title of the Diocesan Dean into that of Archdeacon; or (which seems more desirable, and more in accordance with the intentions of the first framers of the Canons) that the Deanship of the Diocese and of the Cathedral should be united in one person.

(and of the other Canons also, so far as may be done conveniently with their respective offices, of which the Provost shall be the judge) to attend the ordinary Daily Service of the Church.

The Precentor, Third Canon or Principal, and any other Residentiary who may hereafter be added to the Chapter, shall severally be charged (under direction of the Provost) with some portion of Pastoral or Missionary Duty, with a view to the extension of the Church in Perth; and any such additional Residentiary shall, as occasion may require, act as a Supernumerary or Missionary Clergyman in the Diocese.

9. The Bishop shall hold a *Quarterly Meeting of Chapter* at the Cathedral, at the *four seasons*.

Previously to the *Advent Meeting*, the accounts of the past year shall be audited, so as to be drawn out and ready for the Bishop's inspection, if required.

If the Bishop be absent, the Provost shall preside at all such meetings; but if both be absent, the meeting shall be adjourned till one or other may be able to preside.

10. The Provost shall be appointed by the Bishop; the Canons Residentiary by the Bishop and Provost conjointly. The Lay Vicars Choral and Choristers by the Provost and Precentor.

It shall be competent for the Bishop, with the concurrence of two-thirds of the votes of the Chapter, to remove the Provost, or any of the Canons Residentiary, for insubordination, habitual neglect of duty, or any grave delinquency.

No Canon Residentiary shall go out of Residence without leave of the Provost; nor shall the Provost, or any of the Residentiaries, be absent from the Cathedral for more than a month, without express leave from the Bishop.

11. The *Dean of the Diocese*, the *Warden of Trinity College*, (if not otherwise a member of the Chapter,) and the *five Senior Presbyters of the Diocese*, (ranking from the date of their first Ordination,) shall be requested to accept the office of Prebendaries, or Canons Non-Residentary; and, as such, shall be invited to preach in rotation, *monthly*, i. e., one in each month, at the Cathedral, and to attend the quarterly meetings of Chapter.

12. No business shall be brought forward at any Chapter Meeting, unless approved of by the Bishop, and nothing adopted without his concurrence.

13. In all business of Chapter which is brought to suffrage, the Prebendaries shall have a *single*, the Residentaries a *double*, and the Provost a *triple* vote. In case of an equality of votes, the Bishop shall decide.

14. The Bishop shall have no power to make new laws, or to alter any of these Statutes, unless supported by two-thirds of votes of Chapter.

15. The Cathedral Church, College and School, with their appurtenances, shall be vested in the Bishop of the Diocese and the Provost and Chapter.

16. The foregoing laws shall constitute the *Code of Statutes* for the government of the Institution. Any additions to be made to them, and especially the adjustment of details with respect to the Stipends to be assigned to the Cathedral Offices, shall be considered and determined on from time to time by the Bishop in Chapter; for which purpose special meetings may be held.

The Position of the Institution in the Diocese shall be as follows :

1. The Provost to hold rank next to the Dean of the

Diocese, and to have a vote in Synod, in right of his Cathedral Church.

2. The Canons Residentiary to rank according to the date of their Ordination, in common with the other (instituted) Clergy, but not to be entitled to a vote in Synod.

3. The Bishop to hold his Synods, Visitations and Ordinations at the Cathedral; except he may see fit, under special circumstances, to order otherwise.

The foregoing Code of Statutes received the unanimous acceptance and approval of the Synod of the united Diocese, held at Trinity College, July 6, 1853. And having been subsequently consented to by the Chapter of St. Ninian's, was solemnly ratified and confirmed by the Bishop.

July 9, 1853.

The Cathedral System.—“Many are the ‘Uses of Cathedrals,’ to borrow from a paper with that title which was put out by the late Bishop of Calcutta, under the date of October, 1841, while maturing his conception of the Metropolitan Church of India. The ‘Cathedral Clergy acted as assessors with the Bishop in ecclesiastical jurisdiction;’ ‘they constituted, also, the Bishop’s Council.’ ‘Again, they were nurseries for sound theological learning;’ and ‘assisted in the education in divinity of the young deacons and students.’ Once more, ‘they formed so many advisers and helpers in all religious and benevolent designs in the cathedral, city and neighborhood.’ Also, they ‘formed a body or corporation for receiving and managing, to the best advantage, benefactions, legacies and trusts. The Cathedral benefices, themselves, constituted rewards for

the most pious and laborious Clergy.' In short, the Cathedral, with its Clergy, were the outworks of Christianity.'

"Out of these somewhat abstract dicta—more abstract and dry from the abbreviated form in which I have been compelled to quote them—grows a whole crop of practical conclusions. They show the necessity of the Chapter-house for clerical meetings, and of the Cathedral library for the Theological College, not to refer to the studies of the Clergy of the Diocese; also, I may add, for the Choir School, and—as an offshoot of that Choir School—for the town Grammar School, at which a place in the Choir might be and ought to be the *cordon bleu*. There are, also, training-schools for schoolmasters and schoolmistresses; hospitals, where spiritual consolation ought to follow upon medical solace; penitentiaries, for the fallen; and houses of charity, for those whose happier lot is to be saved from falling; and almshouses, for relieving old age. Then, again, in every well-to-do town, there are or ought to be, now-a-days, middle-class colleges, and schools, both day and night, and poor schools—adult, young and infant—open in the morning and in the evening. There are mechanics' institutes and lending libraries, where religious and secular literature ought to be liberally blended. There are popular lectures, in connection with those libraries and institutes, which require an organizing supervision and a convenient locale. There are, likewise, friendly and savings' societies, and voluntary guilds, with their harmless paraphernalia, and their meritorious spirit of co-operation. There are machineries of physical relief, dispensaries, and so on, all of which demand headquarters. These various organizations are the growth of a state of

society, of which the most alarming characteristic is, that great civilization, great activity, great resources, both material and intellectual, can exist by the side of fathomless need of every kind, both temporal and spiritual. They will continue to exist, whether the Church helps them and they help the Church, or whether they and the Church hold off in coldness and suspicion from each other. If the Church helps them, they will be the outworks of Christianity. If it does not, they may become instruments either of that decorous and philanthropic Deism which is a growing peril of the age, or of that unreasoning and narrow fanaticism which so unhappily helps on unbelief by its intellectual feebleness when pitted against it in single combat. If, however, the Church does, happily, help their endeavors, it can best do so by means of some compact and well-adjusted machinery, with some conspicuous central motive power. This machinery, and this central motive power, can most efficiently be provided in accordance with the formal Constitution of the Church. The religious institutions which will undoubtedly grow out of rational and business-like endeavors to evangelize large populations, whether it is called so or not, will, in every large town, virtually be a Cathedral, and it had, therefore, best be moulded openly and honestly into a Cathedral shape. * * *

“It is my deep sense of its importance which leads me to touch with brevity upon the highest spiritual work of a Chapter, that of Missionary duties in the Cathedral city and throughout the Diocese. These duties, so solemn, so delicate, so tender, cannot be mapped out, like the details of an architectural style, in a short treatise. It is sufficient that the wisest of men has pronounced that a three-fold cord cannot easily be broken, to demonstrate

that the co-operative exertions of a body of men must be more efficacious than the single exertions of each member, in a ratio far exceeding the simple addition of their numbers. During the last season I heard the Bishop of Landaff dwell, at a public meeting, upon the necessity of some Missionary organization as a supplement to our Parochial system. If, then, there be a necessity for corporate Missionary work in our Church, the incorporate Missionaries would most fitly be attached to the Cathedral as the central point at which, from the nature of things, the utmost facility for co-operative power must exist. Thus, also, any system of preaching, in which the natural curiosity of mankind is made use of to stir the careless and to confirm the faithful, through the utterances of novel teachers, may be shaped into order and regularity as an occasional but recognised incident of the Cathedral operations. The administrative business of a well worked Diocese, represented by the secretaryships and places of meeting of its various educational and religious societies, likewise requires its headquarters. * * * Be up and stirring, and plant the Gospel in conspicuous guise, with well-adjusted organization, as the means sufficient for so great an end, where the throng is thickest, and God speed the work.”—*The English Cathedral of the Nineteenth Century*, by A. J. B. BERESFORD HOPE, M. A., D. C. L., p. 258.

Individual Missions.—“ My Brethren of the Clergy, it is our fault. Many a bold yet trembling soul, touched by God’s spirit, has asked for guidance and found none. Like Saul, it has seen a vision and heard a voice, saying, ‘ Go and it shall be told thee what thou must do.’ But day after day has past. Sunday after Sunday has the voice of the preacher rolled in melodious measures through

the chambers of the ear. But still no guiding voice has yet spoken to that heart and conscience, in simple, straightforward words, saying, 'Such is your mission, the spiritual gifts which you have received are proof, be not afraid to follow it. Before you is your Saviour, and behind are the Everlasting Arms. The barrel of meal shall not waste, nor the cruse of oil fail till the work be done.' Brotherhoods may be well and Sisterhoods may be well, but, far easier to be obtained, and often far better for the special work to be done, is the one sister or the one brother who has been made to see his mission, and hand in hand with his guide and Pastor started upon its accomplishment. Were this the rule of pastoral relationship and guidance rather than the extreme exception, from the teaching of the little country Parish School up to the building of the noble Cathedral, nothing would be impossible to our beloved Church; 'The Holy Ghost working in us both to will and to do of His good pleasure.'"

—*The close, ad clerum, of a Sermon on Individual Missions, by* ———.

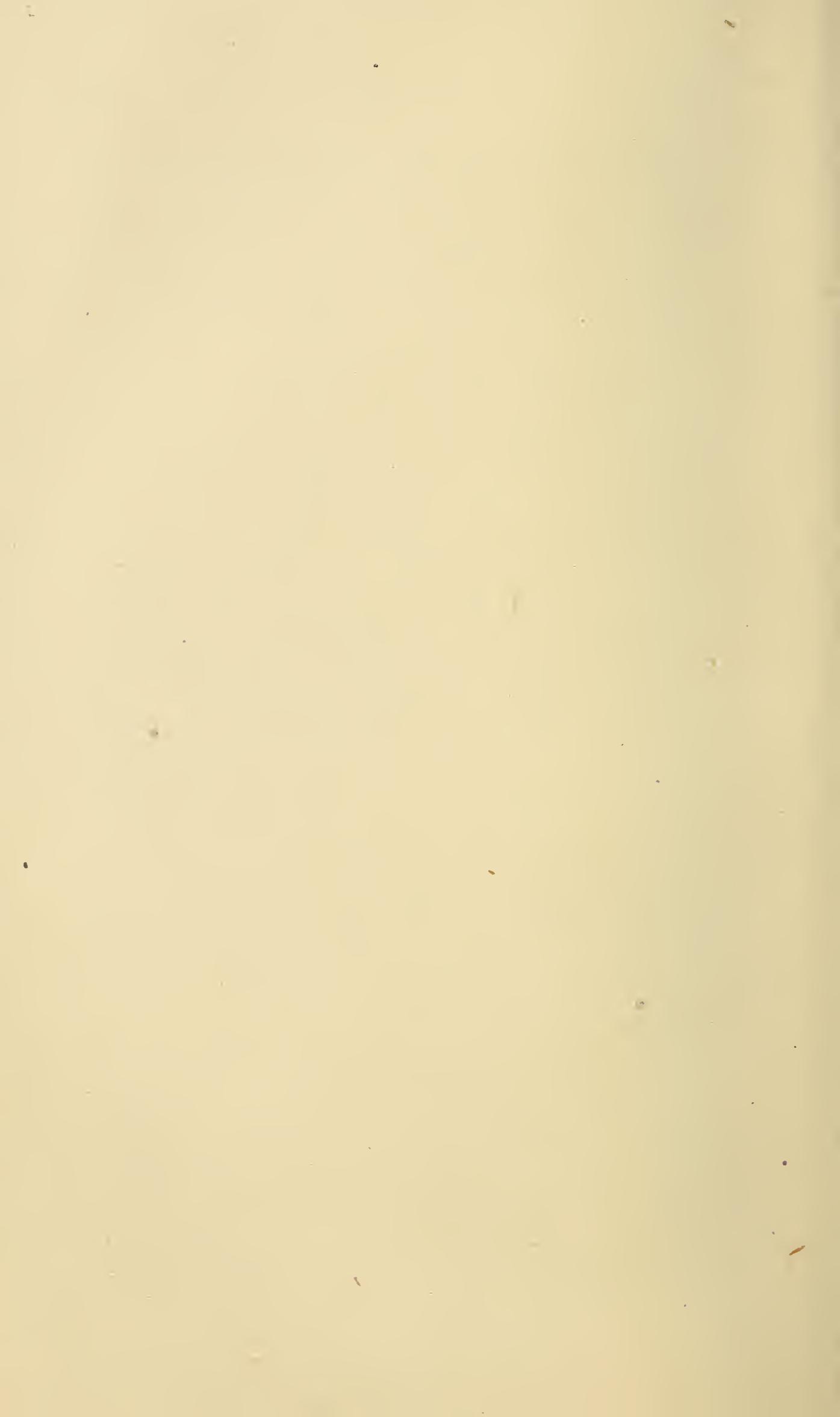
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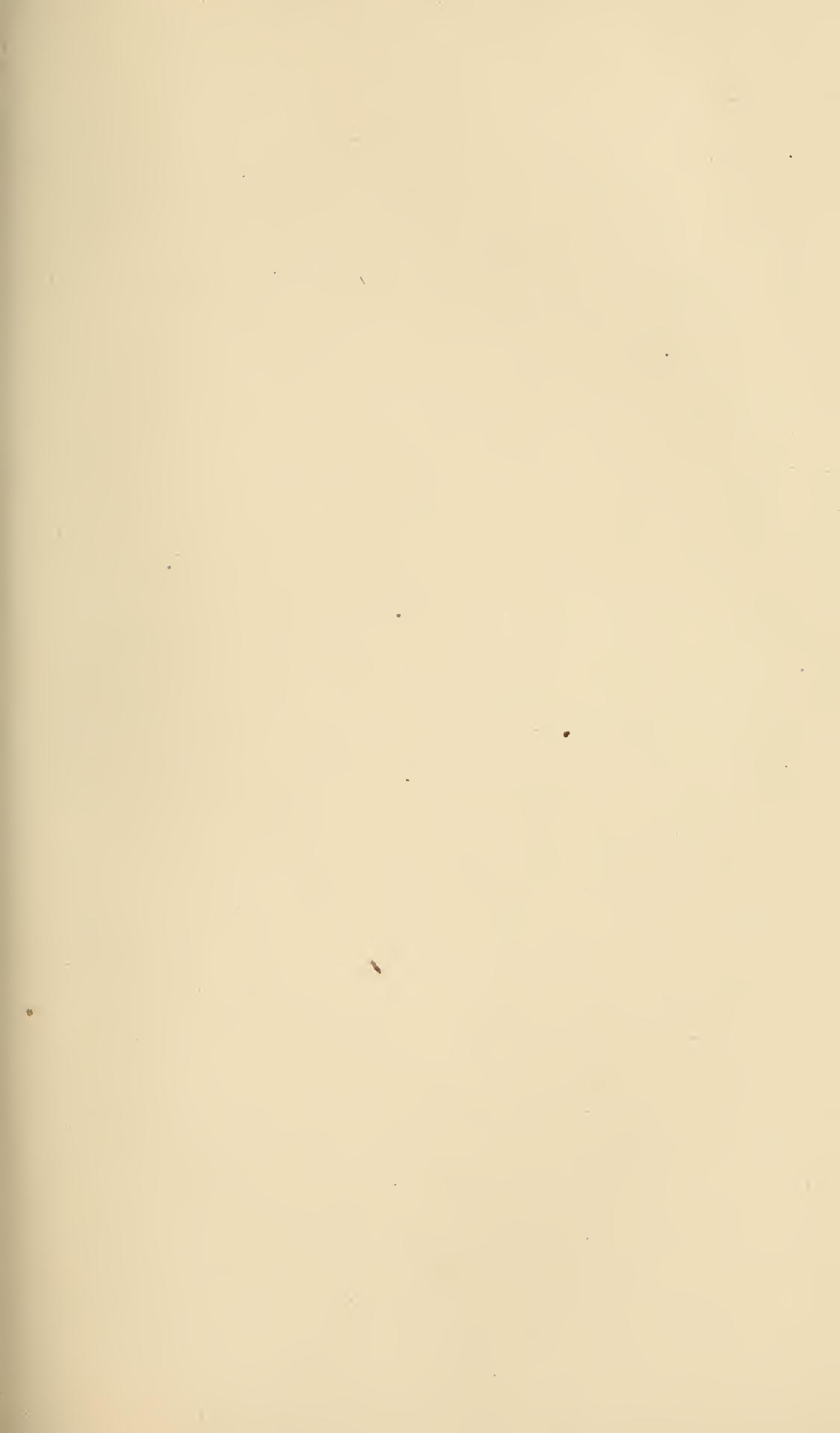
This Supplement is here brought to an end, not because the subject is exhausted, but simply that what was written to interest, may not weary. Two conclusions might be drawn from the above extracts. First, that a city like New-York affords Mission work enough for the spare time, energies and means of every member of our Church, and if we be a true Branch of the Church of Christ, we cannot safely shrink from its performance. And secondly, that this work, in each of its general features having been tried and accomplished with more or less success in

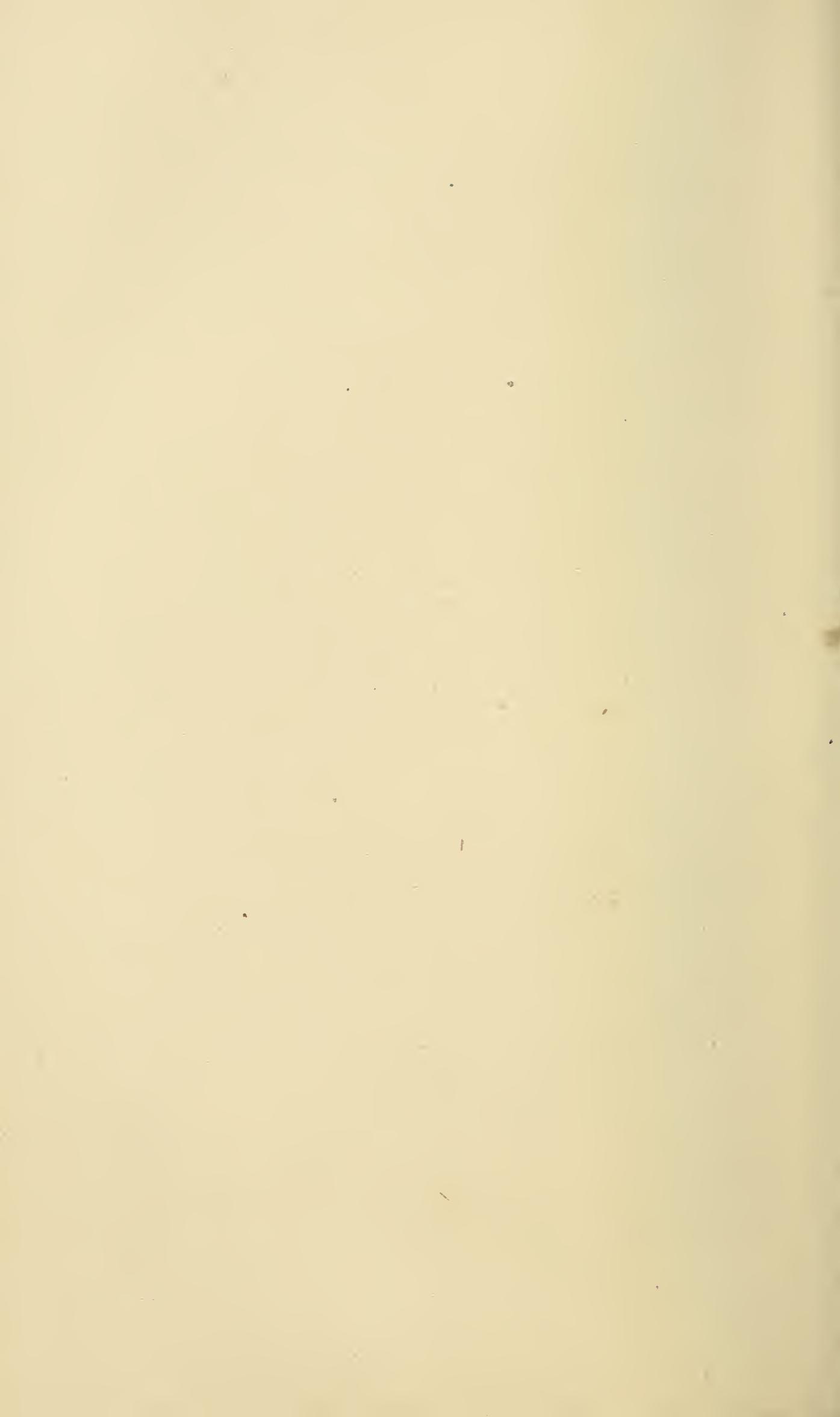
Foreign cities and by Foreign Churches, it is thereby clearly demonstrated that it can be done in this city and by us. Nor let any say, the work is too great, and it is not ours alone; the city government and other Churches should do their part. It may be so; but what of that? We have no desire for a union between Church and State, and yet without it the two could never work in unison; nor have we any thing to do with the responsibilities of other Churches: their zeal will not lighten our burden, nor will their coldness excuse our neglect; our work is before us, we know what it is; may God help us to feel it likewise, and to labor at it and in it.

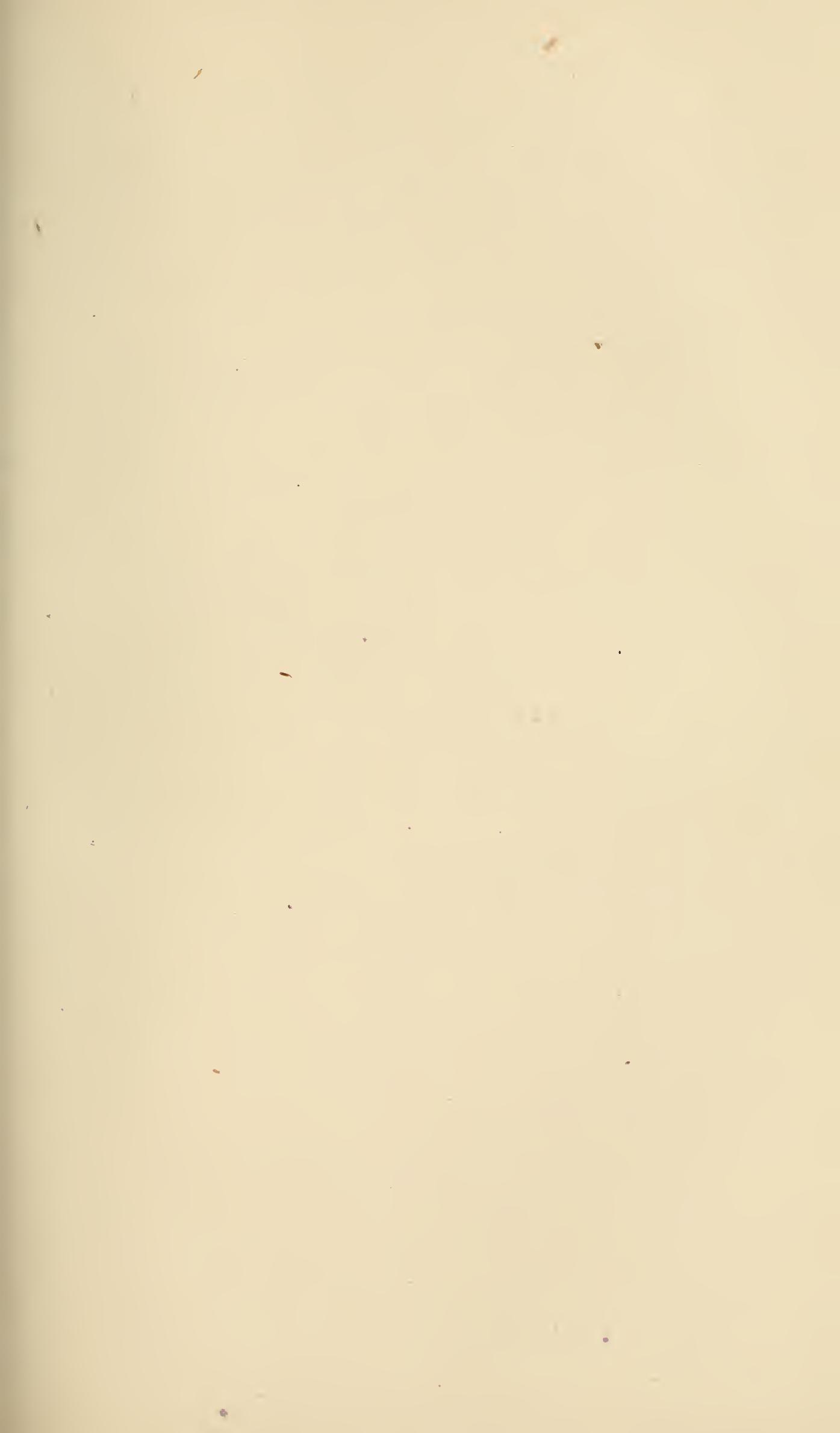
But this work, as may well be seen, would require money, more by thousands than has ever yet been given by us for Mission purposes. Will this be a drawback to the work or not? Ought it to be? As a community are we either poor or illiberal? That we have not the reputation of being poor, we know full well; too often has it been thrown in our teeth as a taunt to leave it at all doubtful. That we do not grudge the spending of our means may be as easily demonstrated. It is not necessary to go to St. Luke's Hospital, though it be a noble example, our own firesides will suffice. What is wanting there, that money will buy, of all that will minister to the comfort and pleasure of those we love? Hundreds and even thousands are spent ungrudgingly to administer to the enjoyment of friends for a single evening. Who, then, can convict us of parsimony, and who in the sight of God dare say that we are either too poor or too illiberal to carry on the great work of a City Mission? "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest;" and "the fire shall try every man's work of what sort it is."















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